

CHAPTER 1

RELIGIOUS PROGRAM SUPPORT PART I

In your career, you will have extensive responsibilities for rendering professional support for an effective CRP. Although the variety of your experiences will be directly related to the chaplains, faith groups, events, and rites-religious or secular—with which you will come into contact on a daily basis, the information in this chapter should give you an overview of your role in this broad field. No matter where you are assigned, your increasing awareness of your role in religious program support should help you advance in this important field and become a more effective RP.

Because you must learn about many different subject areas in the field of religious program support, we have divided our discussion into two sections. In Part I, which is the content of this chapter, we will primarily acquaint you with the various aspects of worship. In Part II, presented as chapter 2 of this TRAMAN, you will read about counseling, pastoral care, and other responsibilities you will have in religious program support.

Before you proceed to chapter 2, make certain you understand the information presented in chapter 1. After reading the information in chapter 1, you should understand some fundamental administrative and legal responsibilities you will encounter in your career. You should also understand the fundamentals of worship. You should be able to describe the religious ministry facility in terms of its purpose, components, and various uses. In addition, you should be able to recognize the ceremonial traditions in military weddings and funerals and the essential characteristics and rituals of worship of the major faiths.

As we describe the fundamental religious support functions with which you may become involved, we will emphasize your role. As an RP, you must be aware of your role in religious program support and how your duties and responsibilities will involve your knowledge and awareness of the following eight subjects:

1. *United States Navy Regulations, 1990*
2. Ecclesiastical endorsing agents
3. Specialty reports
4. Active duty chaplain's report

5. Statistical conclusions in reports
6. The religious ministry facility (RMF)
7. Navy military weddings
8. Navy military funerals

In your career as an RP, you will likely become involved in most of these functions. The information in the following sections should help you become aware of your duties and responsibilities in each of these areas.

ADMINISTRATIVE DUTIES

Let's first take a look at some of the administrative aspects of your duties and responsibilities in religious program support.

UNITED STATES NAVY REGULATIONS

The first subject we will discuss with which you should become familiar is *United States Navy Regulations, 1990*, more commonly referred to as *Navy Regs*. This document profiles the foundation of Title 10, United States Code, Section 6011, for the government of all persons in the Department of the Navy and is the "principal regulatory document of the Department of the Navy, endowed with the sanction of law as to duty, responsibility, authority, distinctions, and relationships of various commands, officials, and individuals." The CNO is responsible for making certain the content of *Navy Regs* agrees with the needs of the Department of the Navy.

Every naval person should be familiar with *Navy Regs*. As an RP, you should be especially familiar with Articles 0817, 1063, and 1136 because these articles are relevant to promoting worship in the United States Navy. The content of Articles 0817, 1063, and 1136 is shown in figure 1-1.

ECCLESIASTICAL ENDORSING AGENTS

In the field of religious program support, you should understand the role of the ecclesiastical endorsing agents. The military services acknowledge over 100 different faith groups. Each faith group establishes a unit known as an ecclesiastical endorsing agency. Each

0817. Observance of Sunday.

1. Except by reason of necessity or in the interest of the welfare and morale of the command, the performance of work shall not be required on Sunday. Except by reason of necessity, ships shall not be sailed nor units of aircraft or troops be deployed on Sunday. The provisions of this paragraph need not apply to commands engaged in training reserve components of the Navy and Marine Corps.

2. Divine services shall be conducted on Sunday if possible. All assistance and encouragement shall be given to chaplains in the conduct of these services, and music shall be made available, if practicable. Chaplains shall be permitted to conduct public worship according to the manner and forms of the church of which they are members. A suitable space shall be designated and properly rigged for the occasion, and quiet shall be maintained throughout the vicinity during divine services. The religious preferences and the varying religious needs of individuals shall be recognized respected, encouraged and ministered to as practicable. Daily routine in ships and activities shall be modified on Sunday, as practicable, to achieve this end.

3. When there is no chaplain attached to the command, the commanding officer shall engage the services of any naval or military chaplain who may be available; or, failing in this, shall, when practicable, invite and may remunerate a civilian clergyman to conduct religious services. Services led by laypersons are encouraged. Provision shall be made for sending and receiving church parties as appropriate and practicable.

1063. Detail of Persons Performing Medical or Religious Services.

While assigned to combat area during a period of armed conflict, members of Medical, Dental, Chaplain, Medical Service, Nurse or Hospital Corps and Dental Technicians shall be detailed or permitted to perform only such duties as are related to medical, dental or religious service and the administration of medical, dental or religious units and establishments. This restriction is necessary to protect the noncombatant status of these personnel under the Geneva Conventions of August 12, 1949.

1136. Foreign Religious Institutions.

Persons in the Department of the Navy shall respect the religious institutions and customs of foreign countries which they visit.

Figure 1-1.—U.S. Navy Regulations, 1990, Articles 087, 1063, and 1136.

agency endorses its own clerical requirements regarding the application and appointment of chaplains in the U.S. armed forces. The Armed Forces Chaplain Board recommends Department of Defense (DOD) recognition of these agencies.

An endorsing agency must be able to certify its clergy as qualified to accommodate the free exercise of religion by all members of the military services and their families. An endorsing agency will nominate for appointment the men and women who have met all its requirements. Although not required by Navy directive, chaplains will report periodically to their endorsing agents with statistical data and activity information. You, the RP, may be called upon to type or provide further details for these reports.

Figure 1-2 illustrates a variety of reports submitted to endorsing agencies. As an RP, you must remember that accuracy and clarity are essential. In dealing with agencies outside the naval community, you must remember either to avoid naval terminology or to explain it. Remember, what may be common to you will often seem baffling to someone outside the naval community.

SPECIALTY REPORTS

Another area with which you, the RP, may become involved is specialty reports, depending on the type of command to which you may be assigned.

<h3 style="margin: 0;">ROMAN CATHOLIC</h3> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p style="text-align: center; font-weight: bold; font-size: small;">CHAPLAIN QUARTERLY SACRAMENTAL REPORT ARCHDIOCESE FOR THE MILITARY SERVICES 500 Wayne Avenue, Silver Spring, MD 20910 (301) 493-4100</p> <p>For the QUARTER Ending: Month _____ Year _____</p> <p>Name _____ Rank _____ Service _____ Home Address _____ Military Location _____ In Charge of _____ City, State, Zip _____ Home Phone _____ (If married, please include spouse's name and address, including zip code, if any.)</p> <p style="text-align: center;">SACRAMENTS</p> <p>Number of _____ Sacraments _____ Baptisms _____ Confirmations _____</p> <p style="text-align: center;">PROFESSIONS OF FAITH</p> <p>Number of _____ Professions _____ Confirmations _____</p> <p style="text-align: center;">CONFIRMATIONS</p> <p>Number of _____ Confirmations _____</p> </div>	<h3 style="margin: 0;">ASSEMBLIES OF GOD</h3> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p style="text-align: center; font-weight: bold; font-size: small;">ASSEMBLY OF GOD MILITARY, POLICE AND SEAFARERS REPORT</p> <p>1. FOR SERVICE: _____ 2. NAME: _____ 3. ADDRESS: _____ 4. CITY: _____ 5. STATE: _____ 6. ZIP: _____ 7. HOME PHONE: _____ 8. MILITARY ADDRESS: _____ 9. NAME OF COMMAND: _____ 10. DUTY STATION: _____ 11. DUTY ASSIGNMENT: _____ 12. SIGNATURE: _____ 13. DATE: _____</p> </div>	<h3 style="margin: 0;">THE PRESBYTERIAN COUNCIL</h3> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p style="text-align: center; font-weight: bold; font-size: small;">THE PRESBYTERIAN COUNCIL FOR CHAPLAINS AND MILITARY PASTORS</p> <p>1. NAME: _____ 2. ADDRESS: _____ 3. CITY: _____ 4. STATE: _____ 5. ZIP: _____ 6. HOME PHONE: _____ 7. MILITARY ADDRESS: _____ 8. NAME OF COMMAND: _____ 9. DUTY STATION: _____ 10. DUTY ASSIGNMENT: _____ 11. SIGNATURE: _____ 12. DATE: _____</p> </div>
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Figure 1-2.—Endorsing agency reports.

Specialty reports may include such summaries as hospital census data, Naval Reserve drilling units, Navy and Marine Corps Relief Society activities, annual historical reports, and student activity reports. The statistical data for these reports must be generated from accurate recordkeeping—a task that will most likely originate with you.

ACTIVE DUTY CHAPLAIN'S REPORTS

Our next area of discussion pertains to your duties concerning active duty chaplain's reports. All active duty chaplains, temporary active duty chaplains who have served continuously for more than 90 days, and inactive duty chaplains who perform regular duties on a daily or weekly basis are directed by the Chief of Chaplains to complete this report. The *Program Support Guide*, prepared by the Chaplain Resource Board (CRB), outlines the submission procedures and provides sample copies of the Active Duty Chaplain's Report, OPNAV 1730/3. These reports are due for the quarters ending 31 March, 30 June, 30 September, and 31 December.

The Navy designed this quarterly report for accountability at all levels within the Chaplain Corps. Just as every chaplain must take care to complete each block, each RP should take care to contribute accurate, precise, and timely statistical conclusions and facts that will go into this report. Command chaplains should include in this report the contributions that each RP brings to a CRP.

A sample of an active duty chaplain's report, OPNAV 1730.3, is shown in figure 1-3. Notice the types of data that should be included in this report. Some additional information to be included might be the number of funerals, memorial services, escort services, and special worship opportunities and their average attendance, as well as any other special interest items.

STATISTICAL REPORTS

Another area with which you will be concerned are statistical reports. The hourly and daily systematic gathering of statistical data is essential to the training of all RPs. This means you must consider duties, such as counting heads at various services or noting telephone calls received as part of your normal routine.

ACTIVE DUTY CHAPLAIN'S REPORT
 REPORT PERIOD FROM _____ TO _____

PRIVACY ACT STATEMENT
 WHEN AUTHORITY OF U.S. UNITED STATES CODE, TITLE 5, DEPARTMENTAL REGULATION, PART 101, IS REQUIRED TO PROVIDE CORRECT INFORMATION TO THE CHAPLAIN RESOURCE BOARD CONCERNING THEIR DUTY, DEDICATION, INTERESTS, AND ACHIEVEMENTS, THIS INFORMATION WILL BE PROVIDED TO SUPERIOR OFFICIALS AND THE OFFICE OF THE CHIEF OF CHAPLAINS. THIS DATA WILL BE USED FOR REPORTING AND OFFICIAL SUPERVISION OF THE CHAPLAIN PROGRAM. PROVIDING PERSONAL INFORMATION IS NECESSARY FOR THE CHAPLAIN'S CONTRIBUTION OF THIS REPORT FORM MAY ADVERSELY AFFECT THE TOTAL PROGRAM OF THE CHAPLAIN CORPS.

STATISTICAL DATA

Category	Total	Monthly	Quarterly
1. CHURCH SERVICES			
2. CHURCH MEMBERSHIP			
3. CHURCH MEMBERSHIP			
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ENDORSEMENT

FIRST ENDORSEMENT
 From _____
 To _____
 Forwarded _____
 SIGNATURE _____

SECOND ENDORSEMENT
 From _____
 To _____
 Forwarded _____
 SIGNATURE _____

ADDITIONAL REPORT COMMENTS

Figure 1-3.—Active Duty Chaplain's Report OPNAV 1730.3.

If you are wondering why these actions should be included in your normal routines, you should remember that statistical data, if not recorded, cannot be recalled when your chaplain may need these facts for reports or accountability. The fact that 150 people observed Jewish worship or that you took 75 telephone calls in regard to facility usage per day for the past month are important data and represent a very important function in your normal duties and responsibilities. In addition to your chaplain, the following officials will need to use the data you collect:

- **Commanding officers**—Your commanding officer will need to know how dynamic the CRP is.
- **Chief of Chaplains**—This official will need to know how the various assigned chaplains are functioning.
- **Major claimants**—These authorities need to be advised on the ministries within their claimancy.
- **Endorsing agents**—These groups need to know that their chaplains are effective in ministry.

As an RP, you must understand how important the accurate gathering of data is not only to your CRP but also to religious program support Navywide.

RELIGIOUS MINISTRY FACILITY

One of the most important areas with which you will be concerned is the religious ministry facility (RMF). The RMF, whether afloat or ashore, is the center for worship. As an RP, you should always keep in mind that the RMF is a reflection of the sea service personnel we serve. Built from stones, steel, glass, and wood, the RMF is the heart and cornerstone of the naval community because it is the place where people of all religious, ethnic, and cultural backgrounds can assemble to worship.

An RMF contains areas that are referred to in technical terms that every RP must be able to use and understand. The three primary elements in an RMF are:

1. Worship center
2. Religious education center
3. Administrative office

In the following paragraphs, let's take a look at each of these elements.

WORSHIP CENTER

As its name implies, the worship center is a building provided for worship and proclaimed to welcome all people for the free exercise of their religion. Because worship centers are intended to be used by all faith groups, they are designed for multiple uses. Each worship center must be meticulously cared for and made suitable for the active participation of all naval personnel and their families.

A worship center may have several distinct sections: the nave, choir, narthex, aisle, chancel, baptistry, chapel, sanctuary, and sacristy. As an RP dedicated to religious program service, you should be familiar with all of these sections.

Nave

The nave is the main body of the worship center. As the area reserved for the worshipers, the nave consists of the central open space, including the side aisles, that extends to the rear of the facility.

Choir

As its name implies, the choir is the section set aside for a musical choir. Some RMFs make use of a choir loft, either in the sanctuary or at the entrance, in which both the organ and the musical choir perform. Modern architecture will often try to place the choir where it can be seen by the congregation without obstructing the congregation's view of the sanctuary.

Narthex

The narthex is the vestibule, or porch, at the entrance of the church. It is separated from the nave by a wall, railing, or screen.

Aisle

The aisle is the architectural division of the worship center on either side of the nave. It can be separated from the worship center by a series of columns or pillars.

Chancel

The chancel is the area of the worship center assigned to the officiating clergy. The chancel includes the area around the altar, and may even include the choir area.

Baptistry

The baptistry is the part of the worship center reserved for the administration of baptism. Many baptisteries are located in the front part of the worship center. Depending on the particular faith group practices, the baptistry can be very large, to provide an area for immersion, or very small, to accommodate a small font used for pouring water.

Chapel

The chapel is a small room or area reserved for special purposes, such as the reservation of the Blessed Sacrament, a shrine, or a small place for service.

Sanctuary

Literally, a sanctuary is a holy place. In the RMF, the sanctuary refers to the worship area. Today, the elevated center of liturgical ceremony is placed closer to the worshipping community.

Sacristy

The sacristy, or vestry, is a room or annex of the worship center where finishings for the altar are kept and the ministers vest and prepare themselves. Often located near the altar, the sacristy houses the vesting table, the articles used in the service, and the sacrarium. The sacrarium is a basin or sink equipped with a separate drainpipe that goes directly to the earth for disposal of water used for sacred purposes, such as the washing of chalices or altar linens.

RELIGIOUS EDUCATION CENTER

The religious education (RE) center is the building, or area, where training and development take place. The center may include classrooms, library, common rooms, nursery, kindergarten, kitchen, supplies, and often a great room or community room. The RE center is not just for weekend purposes; it should be routinely available for community involvement projects, command training, secular program development, and an endless variety of civic projects.

ADMINISTRATIVE OFFICE

The administrative office is located in the building or area where the day-to-day administrative processing takes place. The administrative office consists of the

reception area office of the chaplain(s), counseling area, and other chapel staff offices.

NAVY MILITARY WEDDINGS

As an RP, you will become involved in the preparation of military wedding ceremonies. You must be prepared to give couples to be married some appropriate guidelines. Guidelines for military weddings are associated with a variety of different circumstances and social considerations. Appendix II provides some appropriate guidelines and considerations for several conditions under which a military wedding might take place in an RMF.

Traditionally, the military wedding ceremony is a religious event that takes place in an RMF. The military wedding consists of two important factors: (1) military personnel in uniform, and (2) the tradition customs associated with honoring the bride. In the following paragraphs, let's take a look at each of these factors.

DRESS

For active duty military personnel, the uniform should be the appropriate uniform of the season. It is also appropriate for retired persons to be in uniform. Basically, military members of the wedding party should wear either dress blues or whites, and all members of the wedding party should wear correctly the same type of dress uniform. In cases where the bride is the military person and the groom is a civilian, the bride may wear her uniform or a bridal gown.

If the military members of the wedding party are commissioned officers, swords should be part of the dress uniform. Navy enlisted members do not wear swords. Enlisted members of other branches of the uniformed services may wear swords if the practice is authorized and endorsed by their service. Since it is not correct for personnel to wear swords or bear arms in the RMF, church, synagogue, temple, or any other place of worship, a fitting area is selected for the weapons before the ceremony.

HONORS CEREMONY

In a military wedding, honoring the bride (or the bride and groom) is an optional tradition based on the personal choice of the bride and groom. Following the religious rite, honoring the bride is a traditional ceremony in which the bride and groom pass through an arch formed by swords or rifles. Naval officers traditionally form the arch with swords. Navy enlisted

persons may honor the bride in a similar fashion. Enlisted members who do not bear arms can use hand salutes; those who bear arms can form an arch of rifles.

The tradition of the wedding arch of swords or honors differs slightly among the different branches of the armed services. In all cases, to have an arch of swords or honors is the choice of the bride and groom. It is an obligation of the best man or the groom to select those who will take part in this presentation, as well as to confirm that all weapons are at the ceremony. The senior usher is responsible for making certain that the ushers are adequately rehearsed in their roles in the honors ceremony as well as the religious rite. In the following paragraph, let's take a look at a typical honors ceremony.

After the religious rite, the senior usher forms all the ushers in two columns, and places them at the vestibule of the RMF, facing inboard. As the newly married couple advances near the RMF's exit, they pause. The senior usher then declares, "Ladies and Gentlemen, it is my honor to present to you, [rank or rate] and Mrs. John Doe." (Variations of this may be required if the bride, or both bride and groom, are military... whichever is common, acceptable, or suitable.) The newly married couple passes through the portal, and the senior usher commands, "Draw swords." On command, all ushers carry out only the first count of the movement, leaving their swords raised, with tips touching, to form an arch under which the couple passes. After the newlyweds have passed, the senior usher commands, "Return swords." All ushers return their swords in unison. The senior usher then dismisses the ushers.

As previously stated, this modest time-honored ritual may differ among the different branches of the armed services and can be altered to oblige enlisted persons. In all cases, however, only the bride and groom pass under the arch of swords or honors.

NAVY MILITARY FUNERALS

Our nation considers the burying of its military dead as a solemn and sacred obligation. As an RP, you will become involved in the planning and carrying out of military funerals. In carrying out your duties for this important tradition, you should keep the following two factors in mind:

1. Military honors at funerals of active duty, retired, and former members of the Navy are conducted to honor the service that Navy men and women have given to their country.

2. Navy military funerals also assist the family of eligible persons during times of bereavement.

As an RP, you must be especially aware of the customs, traditions, and honors surrounding the ritual of the military or Navy funeral.

NAVAL TRADITION

Past naval and military customs are the basis for honors at funerals. The customs and traditions of a military funeral include the following symbols:

- The flag covering the casket symbolizes the deceased member's service in the Armed Forces of the United States.
- Taps are played to mark the beginning of the last, long sleep and to express hope and confidence in the final reveille to come.
- The three volleys fired are in respect for the deceased member's service to his or her country.
- To imply that at death all persons are equal, the honorary pallbearers are placed in no order of rank.

In the following paragraphs, we will take a look at some other traditions of the Navy military funeral.

CEREMONIAL GUARD

The Navy has specially trained ceremonial personnel or voluntary funeral honors personnel to perform at most national cemeteries. Naval activities make every effort to grant funeral honors.

GUIDELINES

Navy Military Funerals, NAVPERS 15555B, will provide you with detailed guidance on military funerals. This publication contains guidelines on areas with which you will be concerned, such as planning, memorial services, pallbearers, and burial at sea of casketed or cremated remains. NAVPERS 15555B will also give you specific guidelines on the services for burial of persons of Protestant, Catholic, Jewish, and Orthodox faiths. The section on Navy Military Funerals will provide you with details on the Casualty Assistance Calls Program and the Funeral Honors Support program.

Now that you have read about weddings and funerals, let's talk about the subject with which you will be routinely involved—worship.

WORSHIP

Because worship is an important activity of the church and the Chaplain Corps, it is vitally important to you—the RP. Worship is the way of expressing one's faith. The rites of worship are the acts of a faith group's personal and total devotion. Worship can be defined as a faithful human response to the revelation of God's being, character, beneficence, and will. In worship, God is adored simply as God. God's character is praised, thanks are given for God's acts, and conformity to God's will is sought.

For most humans, ritual is natural. It is therefore the act of worship that has always been considered to be the heart of any religion. A knowledge of worship is basic for a supportive respect of all religious movements. For you, the RP, a knowledge of worship is imperative.

RELIGIOUS MINISTRY

You will routinely assist chaplains in providing religious ministry to sea service personnel, their families, and other entitled members of the Department of the Navy. According to *Religious Ministries in the Navy*, OPNAVINST 1703. 1B, the first major CRP responsibility is to provide or facilitate worship opportunities and participation.

RELIGIOUS PLURALISM

Although chaplains will conduct worship according to their distinct faith groups, all religious support personnel must remain sensitive to religious pluralism in the Navy and Marine Corps. As an RP, you must be prepared to support a multiplicity of rites of liturgical worship and special and holy day events. As well as your chaplain's faith group's practices, you must be aware of the chapel decor, liturgical seasons, and special worship considerations of other faith groups. In short, your role as an RP is important and will require a special knowledge of the leading religions and an awareness of other belief systems.

Major Religions

The major religions of today include Buddhism, Christianity, Islam, and Judaism. Christianity is the prevailing religion of all Europe, the Americas, southern and western Africa, and Australia. Buddhism, Islam, and Judaism are the principal religions of the other parts of the world. You will see a great deal of global religious

variety in America and in the United States Navy. Remember, Navy chaplains and RPs exist in an environment of religious pluralism.

Other Faith Groups

As well as the leading religions, you will come into contact with smaller groups consisting of several different belief systems. As part of the recent spiritual and new age social movement, for example, many Americans are expressing a variety of different religious concepts. New age movements may include religions of the eastern tradition, holistic healing, channeling, and vegetarianism. You will encounter these beliefs among our Navy personnel.

Missionary Work

Missionary work is an important activity of many different churches. Missionary work involves preaching, teaching, and performing works of charity. Through missionary work, many faith groups will devote some means to the continuance and growth of faith.

In the following sections, we will tell you about the acts of worship of the major faith groups: Buddhism, Christianity, Islam, and Judaism. These four faith groups currently comprise the major faiths represented in North America and in the Navy. In the following sections, we will take a comprehensive look at each of these major religious groups. We will start, in alphabetical order, with Buddhism.

BUDDHISM

Buddha is the name of a great teacher who founded the religion called Buddhism. Buddha, the enlightened one, was a prophet who lived in India 2,500 years ago. Buddha taught people the meaning of reverence, the love of truth, and the evils of superstition. Today in the western world, Buddha is honored as one of the great teachers of all times.

In 1987, the Buddhist Churches of America (BCA) became the first non-Judeo-Christian faith group to become an ecclesiastical endorsing agency. The national headquarters is the Office of the Bishop. Although the titular head of the American Buddhist Church bears the title of bishop, Buddhist clergy in parts of Asia are addressed as Bhikku and belong to the Buddhist monastic order called the Sangah.

The organizational structure of the American Buddhist Church varies with its branches. Buddhist churches are divided geographically into districts. Each congregation institutes programs to meet the spiritual, social, and educational needs of its members. Any

officially prepared member of the congregation may conduct worship services.

LITURGY

The place of worship is the temple, pagoda, or dagobas. The statue of Buddha is the key symbol of Buddhism and the central figure in most temples and pagodas. You must show reverence in and around this area as a sign of respect for Buddhists and their religious beliefs.

The sacred book of Buddhism is the Triptika, sometimes known as the Three Baskets. The Triptika consists of the following three sections:

- The Vinaya Pitaka - Basket of Discipline
- The Sutta Pitaka - Basket of Discourses
- The Abhidhamma Pitaka - Basket of Metaphysics

In Buddhism, there are a variety of worship services. Incense, an aid to meditation, may be burned before an image of Buddha. During worship, Buddhist scripture may be recited. Senior members of the

Buddhist community may conduct weddings, funerals, and other religious functions.

The holy men of the Buddhist religion are referred to as monks. You can identify a Buddhist monk by the robe, bonze, and the shaven head. In Buddhism, yellow is the favored robe color for worship services, religious events, or civic ceremonies. Buddhist monks use lustral, or holy water, in their rituals. Lustral is water that has been poured over a statue of Buddha to obtain Buddha’s goodness. For example, Buddhist monks will use lustral to pour over the hands of a corpse at a funeral, to pour over the hands of a bridal couple at a wedding, or to sprinkle the area around a new house.

The Buddhist calendar uses lunar dates. Dates may vary each year and often vary widely from country to country in which Buddhism is practiced. Although most Buddhist groups will observe certain festivals, the religious festivals may differ according to the different branches of Buddhism. The Buddhist community in the United States embraces the Mahayana school. The centers for Buddhism in the United States are listed in figure 1-4. The address for the headquarters of the Buddhist Churches of America is shown at the top.

BUDDHIST CHURCHES OF AMERICA 1710 Octavia Street San Francisco, CA 94190 (415) 776-5600	
Aikido Ai Dojo, Whittier, CA Albuquerque Zen Center, Albuquerque, NM American Institute of Mindfulness, Cambridge, MA Austin Buddhist Study Group, Austin, TX Aya Khema/Isha Mayim, Oakland, CA Berkeley Buddhist Priory, Albany, CA Berkeley Zen Center, Berkeley, CA Blacksburg Zen Group, Christiansburg, VA Bodhi Mandala Zen Center, Jemez Springs, NM Borimsa Zen Buddhist Temple, Marina, CA Boston Jodo Mission, Boston, MA Boulder Zen Center, Boulder, CO Brahmacari Ratnasagara, Arlington, VA Buddha-Dharma Meditation Center, Hinsdale, IL Buddhist Council of North California, Berkeley, CA Buddhist Institute San Francisco, Los Gates, CA	Buddhist Peace Fellowship National Office, Berkeley, CA Western Massachusetts Cambridge/Boston, MA New York Washington, DC Tucson, AZ Berkeley, CA Sonoma County, CA Marin County, CA Oahu, HI Rochester, NY Boulder/Denver, CO Nevada City, CA Los Angeles, CA Seattle, WA California Buddhist University, Los Angeles, CA California Institute of Integral Studies, San Francisco, CA

Figure 14.—Buddhist centers in the United States.

BUDDHIST CHURCHES OF AMERICA

1710 Octavia Street
San Francisco, CA 94190
(415) 776-5600

<p>California Sitting Groups Belvedere - Tiburon, CA Cole Valley, CA Mill Valley, CA Modesto, CA Monterey, CA Oakland, CA Occidental, CA San Francisco, CA Sacramento, CA Center for the Study of Buddhism and Peace, Olympia, WA Chua Vietnam, Phoenix, AZ Cimarron Zen Center of Rizai-ji, Los Angeles, CA Dachang College, Santa Clara, CA Daihonzan Choen-ji Int'l Zen Dojo, Honolulu, HI Dallas Zen Center, Dallas, TX Denver Center for Buddhist Study, Denver, CO Dhama Buddhist Temple of HI, Honolulu, HI Dharma Rain Zen Center, Portland, OR Daibutsu Zen Temple, Las Cruces, NM Empty Gate Zen Center, Berkeley, CA Eugene Buddhist Priory, Eugene, OR Eugene Zen Practice Group, Eugene, OR Fresno Mokunen Dojo, Fresno, CA Friends of the Western Buddhist Order, Menlo Park and Palo Alto, CA FWBO Seattle, WA Ganden Bukddha Norling, Escondido, CA Hartford Street Zen Center, San Francisco, CA Hoko Ji Zen Group, Arroyo Seco, NM Hokyo-Ji Zen Group, Taos, NM International Meditation Center USA, San Francisco, CA International Sangha Bhiksu Association, Westminster, CA Jikoji Saratoga Zen Sitting Group, Los Gates CA Jo Ren Zen Center, San Diego, CA Jodo Missions of Hawaii, Honolulu, HI Joshu Zen Temple Redondo Beach, CA Kagyu Drodon Kunchab KDK, San Francisco, CA</p>	<p>Kagyu Shenpen Dunchab KSK, Santa Fe, NM Kannon Do Zen Center, Mountain view, CA Karma Chokor Dechen, Seattle, WA Karma Thegsum Choling, Tampa, FL Karma Thegsum Choling, Palo Alto, CA Karma Thegsum Choling KTC, Tebetan Buddhist Study Center, Santa Cruz, CA Karma-Choling Buddhist Meditation and Retreat Center, Barnet, VT Kasumi-An Esoteric Mikkyo, Germantown, OH Ling Shen Chin Tze Temple, Redmond WA Los Gates Zen Group, Los Gates, CA Meditation & Dying: Buddhist Approach, South Yarmouth, MA Meeting House Zen Group, Rye, NY Metta Vihara, Richmond, CA Midwest Buddhist Temple, Chicago, IL Missouri Zen Center, Webster Groves, MO Mt. Baldy Zen Center, Mt. Baldy, CA Mt. Cobb Sai Sho Zen-ji, Cobb, CA Nama Rupa Foundation, San Francisco, CA Naropa Institute for Buddhist Studies, Boulder, CO Nembutsu Dojo of the SF Buddhist Temple, San Francisco, CA New Orleans Buddhists, New Orleans, LA North Cascades Buddhist Priory, McKenna, WA Ojai Foundation, Ojai, CA Ordinary Dharma, Venice, CA OSP Osel Shen Phen Ling, Missoula, MT Ozarks Buddhist Association, Springfield, MO Padma Shkedrup Ling, Fairfax, CA Philadelphia Buddhist Association, Menon, PA Piedmont Zen Group, Raleigh, NC Portland Buddhist Priory, Portland, OR Prison Dhama Network, Bloomfield, CT Purple Lotus Society, San Bruno, CA Richmond Zen Group, Richmond, VA Rigdzen Ling, Junction City, CA Rigpa Sogyal Rinpoche, Seattle, WA Rigpa Sogyal Rinpoche, Berkeley, Ca Rhzaiz Zen Sitting Group, San Francisco Bay Area, San Francisco, CA</p>
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Figure 1-1.—Buddhist centers in the United States—Continued.

BUDDHIST CHURCHES OF AMERICA 1710 Octavia Street San Francisco, CA 94190 (415) 776-5600	
Sagaponack Zendo, Sagaponack, NY San Francisco Zen Center, San Francisco, CA Santa Barbara Buddhist Priory, Santa Barbara, CA Santa Clara Dhama Group, Santa Clara, CA Santa Cruz Zen Center, Santa Cruz, CA Seattle Dharma Center, Seattle, WAS Shasta Abbey - HQ of the Order of Buddhist Contemplative, Mt. Shasta, CA Sonoma Mountain Zen Center, Santa Rosa, CA Stone Mountain Zendo, Roanoke, VA Sunday Sangha, San Antonio, TX Tendai Lotus, Boyes Hot Springs, CA Texas Buddhist Association, Inc, Houston, TX The Buddhist Temple, Nashville, TN The Buddhist Theosophical Society, Lafayette, LA The Foundation of Peace, Clearwater, FL The Meditation Place, Providence, RI The Metta Foundation, Garrison, NY The Metta Foundation California Center, Santa Rosa, CA Turtle Hill Sangha, Summertown, TN Vajrapani Institute, Boulder Creek CA	Wat Promkunaram, Waddell, AZ Wider Shin Buddhist Fellowship, Morganton, NC Zen Buddhist Mission, Miami, FL Zen Center of Los Angeles, CA Zen Center of Los Angeles, Angeles - Affiliate, Tucson, AZ Bakersfield, CA Santa Barbara Ca Coral Gables, FL Atlanta, GA Baltimore, MD Zen Center of Philadelphia, Philadelphia, PA Zen Center Phoenix, Phoenix, AZ Zen Group (Gay and Lesbian), Los Angeles, CA Zen Institute of San Diego, CA Zen Lunatics Planetary Service Zen Mountain Center Corte Madera, CA Mountain Center, CA Desert Hot Springs, CA Idyllwild, CA Zen Sitting Group, San Francisco, CA Zenshujui Soto Mission, Los Angeles, CA

Figure 1-4.—Buddhist centers in the United States—Continued

PHILOSOPHY, LAWS, AND PRACTICES

Like all great religions, Buddhism teaches the importance of godly or holy values. Buddhism teaches that if a person has a pure mind, everything he or she does will be pure and decent; and that if a person has a pure heart, all happiness will come to him or her.

Truths and Virtues

The highest virtue is universal charity-giving all you can to anybody who needs help. The Buddhist philosophy of charity is evident in the following excerpt from the 10 blessings asked of Buddha:

‘To serve wise men, and not to serve fools, to give honor to whom honor is due, this is the greatest blessing. To dwell in a pleasant land, to have done good deeds in a former birth, to have the right desires for one’s self, this the greatest blessing. To succor father and mother, to cherish wife and child, to follow a peaceful calling, this is the greatest blessing. To give alms and live righteously, to help one’s relatives

and do blameless deeds, this is the greatest blessing. They who act like this are invincible on every side, on every side they walk in safety, and theirs is the greatest blessings.”

For arriving at the truths of religion, Buddhism teaches an eightfold path consisting of these virtues: (1) right views, (2) intention, (3) speech, (4) action, (5) livelihood, (6) effort, (7) mindfulness, and (8) right concentration. Movement toward these truths will assist the devotee toward abolishment of all desire, hatred, and ignorance. In his teachings, Buddha acknowledged that this goal was a long process. Therefore, he taught that each person could have an unknown number of lives in which to attain supreme reality.

Reincarnation

Buddhism teaches reincarnation, a religious belief common in the east. Reincarnation proposes that a person is born many times. In each new life, the person is better than in the life before. Buddha taught that the

good are rewarded by being born into higher forms of goodness, and those who achieve the highest form of goodness finally escape both life and death. These people, having reached their final stage of goodness, are not born again and, therefore, do not die again, but remain forever in the Buddhist paradise, called Nirvana.

Religious Objects

In Buddhism, special objects may be used in worship services and other ceremonies.

BELLS AND DRUMS.— In pagodas, bells or drums are used for announcements. They are located on or near the porch of the pagoda. The bells are used to announce a meeting or special event. The drums are used to sound the presence of dignitaries.

GONGS.— In both pagodas and homes, Buddhists use gongs to announce the time of a service or meeting, to mark the different phases of a ceremony, and to set the tempo for chants.

BEADS.— As an aid to meditation, devout Buddhists may use a string of 108 beads. Each bead symbolizes one of the desires a devout Buddhist must overcome to be eligible to achieve enlightenment.

CANDLES AND LAMPS.— Buddhists commonly use lighted candles and lamps to symbolize how Buddha's teachings lead to enlightenment.

INCENSE.— Burning incense as an offering in memory of Buddha is also widely practiced.

FOOD, WINE, AND WATER.— Buddhists place food, wine, and water before the altar of Buddha. The food, wine, and water signify that the best is first shared with Buddha. Only the presence of the food is essential for the purposes of worship, and the items themselves are later consumed by the worshipers.

FLOWERS.— Traditionally, Buddhists use flowers in several different rituals. Buddhist families may place flowers before Buddha during worship in the pagoda or on personal altars in the home. A Buddhist may present flowers when calling upon monks or older relatives, or place flowers on graves.

Now that we have looked at the fundamentals of Buddhism, let's talk about another major religion—Christianity.

CHRISTIANITY

Of the four major religions, Christianity is probably the most widely practiced among Navy and Marine Corps personnel and their dependents. Christianity was

founded upon the life, teachings, deeds, death, and resurrection of Jesus Christ as told in the New Testament of the Bible. In its broadest sense, Christianity embraces all persons who express a belief in Christ and his teachings. As a religious philosophy, Christianity is practiced worldwide through several different organized groups or churches, referred to as denominations.

Within America, Christianity as practiced through its several denominations or branches is one of the largest religious communities. As an RP, you must be aware of the different criteria observed by each denomination with which you may come into contact and respect the titles and worship traditions of each denomination. You must also remember to use the term *denomination* guardedly, as many Christian churches will consider themselves to be entities and not offshoots of a larger denomination or group. As a major religion, however, Christianity includes the largest percentage of U.S. Navy and Marine Corps personnel, and Christian chaplains comprise the largest faith group within the military chaplaincy.

HISTORY

Christianity started from a little group of men and women who followed Jesus while he was living on earth. Less than 300 years later, Christianity was the religion of the great Roman Empire. Despite its early oppression, Christianity spread to all parts of the world.

From its early history, divisions in the Christian church were extensive. To hold his empire together, the Emperor Constantine (A.D. 306-337) mandated Christianity. He encouraged the leaders of the church to gather publicly. Such gatherings were called Ecumenical Councils because representatives of the full or universal church were present. Even today, Ecumenical Councils rule on teachings within the church, blessing some as proper expressions of the faith while banning others.

In spite of Constantine's attempts to mandate Christianity, groups continued to diversify and remove themselves from the Christian mainstream. At first, these groups had few devotees. Years later, however, these Christian divisions developed into entire regions that defended rival teachings. The first division followed the Council of Chalcedon in the fifth century and resulted in the initial break between Greek and Roman Christianity. About A.D. 1054, the next significant split occurred between the Greek and Latin factions of the church. Officially, this event marked the

division between the Eastern Orthodox and Roman Catholic churches.

During the early 16th century, the Protestant Reformation developed within the western half of Christianity from a reform movement started by Martin Luther and John Calvin against the ruling Roman Catholic Church. This division later resulted in the growth of fragment groups called denominations.

RITES OF LITURGY

As a reflection of the diversity of its denominations, the Christian worship service can be in either the formal or the less structured style.

Formal Style

In the formal style, the Christian worship service is offered according to fixed rites. You should use the

term *liturgy* in reference to these rites. A formal liturgical rite is used within the Roman Catholic Church, the Eastern Orthodox Church, and various Protestant denominations, such as the Episcopal Church, Lutheran Church, and others.

Free Style

You will find the free-style or less structured rite of worship used in many of the other Protestant faith groups. The different styles in the rites of liturgy have resulted from the many divisions that have occurred within the history of the Christian church.

Diversity

Table 1-1 provides some examples of the variations in the rites of Christian worship. Notice how even the forms of worship—praise, petition, repentance, thanksgiving, devotion, and offering—are varied. In recent decades, the Christian rites of liturgy have

Table 1-1.—Variations in the Rites of Christian Worship

ROMAN CATHOLIC	EASTERN ORTHODOX	PROTESTANT Style #1
THE ORDER OF MASS	THE DIVINE LITURGY	GENERAL PROTESTANT WORSHIP
<p><u>Introductory Rites</u> Entrance Song, Greeting, Penitential Rite, Kyrie, Glory to God</p> <p><u>Liturgy of the Word</u> First Reading, Responsorial Psalm, Second Reading, Alleluia, Gospel, Homily, Profession of Faith</p> <p><u>Liturgy of the Eucharist</u> Preparation of the Gifts, Invitation to Prayer, Prayer over the Gifts, Eucharistic Prayer, Sanctus, Communion Rite, Lord's Prayer, Sign of Peace, Breaking of the Bread, Lamb of God, Communion, Prayer after Communion</p> <p><u>Concluding Rite</u> Blessing and Dismissal</p> <p><u>Variations on Mass may include:</u> Easter Vigil Good Friday Liturgy Communion rite outside of Mass Ritual and votive Masses Mass for the Sick, the Sacred Heart, the Blessed Virgin Mary, Marriage, and the Dead</p> <p>Catholics believe that when they receive Holy Communion, they receive the Body and Blood of Christ. Roman Catholics guilty of grave sin must be reconciled with God and the church. Reception of Penance is encouraged.</p>	<p><u>The Antiphons (Invocation)</u> Great Litany, First Antiphon, Second Antiphon, Third Antiphon</p> <p><u>The Small Entrance</u> Trisagion Hymn</p> <p><u>The Readings</u> Epistle, Holy Gospel, Homily, Prayer of the Faithful</p> <p><u>The Great Entrance</u> Petitions, Prayer of the Proskomide (Offertory), Peace, Creed</p> <p><u>The Holy Anaphora</u> Hymn of the Virgin, Litany of Preparation, Lord's Prayer, Elevation, Holy Communion, Communion Hymn</p> <p><u>Prayer of Thanksgiving</u></p> <p><u>The Dismissal</u></p> <p><u>Variations on Mass may include:</u> The Liturgies The Liturgy of St. Basil, St. John Chrysostomos, and the Pre-Sanctified Gifts Other Liturgies The Liturgies of St. James, Jerusalem Alexandria, St. Gregory the Theologian, and Cappadocia and Alexandria</p> <p>Reception of Holy Communion belongs to and is shared by those who have been baptized into the church and who hold a common faith.</p>	<p><u>The Preparation</u> Greeting, Hymn, Act of Praise, Act of Penitence, Confession, Declaration of Pardon</p> <p><u>The Proclamation of the Word of God</u> Old Testament Lesson, New Testament Lesson (after each lesson, a hymn, an anthem, or a responsive reading may be said), Gospel, Sermon</p> <p><u>Affirmation of Faith</u> Nicene Creed, Peace, Prayers</p> <p><u>The Lord's Supper</u> Offertory, Thanksgiving, Breaking of Bread, Communion, Hymn, Act of peace, Dismissal In a General Protestant Worship, Communion is open to all believers in Jesus Christ.</p>

Table 1-1.—Variations in the Rites of Christian Worship—Continued

PROTESTANT Style #2	PROTESTANT Style #3	PROTESTANT Style #4
PROTESTANT WORSHIP WITH COMMUNION	PROTESTANT WORSHIP WITHOUT COMMUNION	CREATIVE PROTESTANT WORSHIP
<p><u>The Word of God</u> Opening Rite, Hymn of Praise, Acclamation and Collect, Summary of the Law, Kyrie, Collect of the Day, Ministry of the Word, Lesson, Psalm, Epistle, Hymn, Gospel, Sermon, Nicene Creed, Prayers of the People, Confession, Absolution and Comfortable Words, Peace</p> <p><u>The Holy Communion</u> Offertory, Anthem, Presentation, Great Thanksgiving, Eucharistic Prayer, Breaking of the Bread. Music of Communion, Thanksgivings after Communion, Hymn</p> <p><u>Dismissal</u> Closing Voluntary, Procession</p> <p>In the communion for <i>most faith groups</i> following a traditional Protestant Worship with Communion, the communion is generally reserved for baptized Christians of the particular faith group.</p>	<p>Prelude</p> <p><u>The Call to Worship</u> Hymn, Act of Praise (psalm), Invocation, Anthem</p> <p><u>The Preparation for Prayer</u> Offertory Anthem, Doxology and Hymn</p> <p><u>The Word</u> Scripture, Sermon, Hymn</p> <p><u>The Benediction</u> Postlude</p> <p>Variations in the Protestant Worship may include a reception of new members, infant or adult baptism, ritual of fellowship, and sharing of concerns.</p>	<p>Normally no specific worship outline is given. Chaplains, clergy, and congregations respond to a known form, or are spirit moved. A typical order for a free style of worship may be:</p> <p>Prelude Music, Call to Worship, Prayer for the Sick, Welcome of Visitors, Choir Song, Offering, Worship and Praise Songs and Choruses, Message, Salvation Prayer</p> <p>Variations to a creative Protestant Worship service are periodic communion services, water baptism— normally immersion of adults, baby dedication, membership day, testimonial service, and feetwashing.</p> <p>Communion, a remembrance of Jesus Christ's action, is open to any Christian desiring to participate.</p> <p>Some determining factors in a creative service include listening to community needs, gathering a representative group, determining the given trends, clarifying expectations, discussing human needs, identifying the season (life cycles of Navy and nature), identifying implications for outreach, and shaping of form.</p>

undergone even broader changes. Changing styles of worship have occurred in every Christian community in America. As explained earlier, we are living in an age marked by pluralism. This means we are living in a society in which many dissimilar ethnic, religious, or cultural groups coexist within one nation. Within the pluralistic denominations of the Christian faith, members and religious support personnel must respect diversity in the Christian rites of worship and the changes that may evolve.

Special Concerns

In today's Navy, chaplains must address special concerns in administering the rites of Christian worship. These concerns include sexist language, involvement of the laity, uplifting worship appointments, user-friendly worship spaces, small chapels for daily use, public prayer in interfaith settings, and other complex issues. Since the chaplains are involved with these issues, you, the RP, should also be aware of them.

Basic Concepts

Whether formal or informal, the rites and ceremonies of Christian worship are demonstrations— external acts or gestures —that guide prayers or liturgical worship. In all cases, Christian rites and ceremonies are based on four concepts: (1) symbolism, (2) consecration, (3) recurrence, and (4) commemoration. Regardless of the denomination or style, the rites and ceremonies in Christian worship recall and convey the heritage of the people in a shared experience. In the following paragraphs, we will look at some special rites of worship and their different interpretations and practices.

SACRAMENTS

Sacraments are religious rites that confer special graces. Christian practices such as baptism and the eucharist were called mysteries in the early church, and they continue to be called mysteries in the Orthodox church to this day. From the time St. Jerome translated the Greek word *mysterion* into the Latin word *sacramentum*, the Christian church has referred to these rites as sacraments.

Although baptism and the eucharist were considered to be the primary sacraments, the term *sacrament* was used to characterize many kinds of Christian ceremonies and practices. St. Augustine described the sacraments as signs belonging to things divine, such as an outward and visible sign of an inward and spiritual grace. As testimony to the unlimited number of ways Christians found to express God’s grace, the number of sacraments increased along with Christian awareness and originality. Eventually, the Roman Catholic church limited the number of sacraments to seven: (1) baptism, (2) confirmation, (3) eucharist, (4) penance, (5) extreme unction, (6) orders, and (7) matrimony.

Part of the need for the Roman Catholic church to provide an explanation of the sacraments came during the 16th century in response to the Protestant Reformation. Reformers held that the number seven was chosen arbitrarily, so they defined sacrament

still more sharply by declaring that the term *sacrament* should apply only to those rites that Jesus himself commanded to be practiced. This limited the number of sacraments to two: (1) baptism and (2) the eucharist. Although all seven of the sacraments are widely used in many Christian churches, we will limit our discussion in this area to baptism and the eucharist. Later in this chapter, we will address weddings and funerals as singular components of the Christian life cycle.

Baptism

Baptism is the rite whereby a person is made a member of the Christian church. From the Greek word *baptizein* (to dip), baptism refers specifically to a water rite. The sacrament of baptism, however, can be used for Christian initiation as a whole and can embrace both the water rite and the act of confirmation. Figure 1-5

EASTERN ORTHODOX	ROMAN CATHOLIC	PROTESTANT
<p>The baptismal service of the orthodox, or byzantine rites, like those of other historic rites, is a result of a number of short services charted to be spread over a period of time—originally Lent, leading to baptism at Easter—but now celebrated together, one after another. Its shape and content have changed little for at least 1,100 years. Orthodox baptism is used more often for the baptism of infants than for that of adults.</p> <p>The service is divided in half, the order for the making of a catechumen and the order of holy baptism, and this division is still clearly retained in the service books, the two halves being printed separately, each with its own title; the order of holy baptism which surrounds the hallowing of the baptismal water, the pre-baptismal anointing, and the baptism itself.</p>	<p>In Rome around the sixth century adult baptisms became rare and the custom of baptizing infants became general. In 1969, a new order for the baptism of infants was announced. In 1972, the Vatican issued a document known as the Order for the Christian Initiation of Adults that contains the rites of the catechumenate and of adult baptism, confirmation, and Holy Communion. The faith of parents who play a central role in the service is the decisive reason in welcoming infants for baptism. The parents, with the community, gather and profess the faith of the church.</p> <p>Baptisms are celebrated normally on Sundays at mass or at some other time of the day. The celebrant welcomes the party and asks the first questions establishing the willingness of the parents to bring their child up in the Christian faith. He then signs the child on the forehead with cross and invites the parents and godparents to do likewise.</p> <p>Intercessions for the child, the family, and all baptized persons are sought. There is a single prayer of exorcism and the anointing of the breast with the oil of catechumens. The blessing of the water follows, then the parents’ renunciation of evil, and profession of faith with the gathered community. The act of baptism—either by immersion or a pouring on of water—follows, the anointing with chrism, and the giving of the white garment and candle. The service closes with blessings for the mother, the father, and the assembled congregation.</p>	<p>Protestant churches differ widely in the form for initiation into the faith. Some practice infant baptism, not unlike the manner described in the Roman Catholic form.</p> <p>Baptism is directed to those adults who have professed repentance toward God and faith in Jesus Christ. Conversion must preface baptism. This personal response to the Holy Spirit is vital for membership in the body of Christ. The Protestant Christian people embodies those who have heard the gospel with faith and are within the fellowship of believers. The practice of adult baptism uses affusion, sprinkling of water over the head, or total immersion. Immersion is the going down into, or being buried beneath, and raised up from the water, proclaiming the death, burial, and resurrection of Christ. What matters in Protestant baptism is not <i>who</i> is baptized, not <i>how</i> the rite is administered, but <i>whether</i> a personal response of the teachings and practices of the faith is achieved.</p> <p>Dedication of children is a common practice among Protestant faith groups that do not practice infant baptism. Dedication of children is a service at which a child receives a Christian name.</p>

Figure 1-5.—Rites of Christian baptism.

illustrates the sacrament of Baptism as interpreted within the doctrines of different Christian churches.

Eucharist

Since the second century the term eucharist has been used as the rite that represents the heart of Christian worship. This rite was founded in the last supper of Jesus. Eucharist comes from the Greek word *Eucharistia* (meaning thanksgiving) and refers to the Jewish prayer before eating or drinking in which the Jews blessed or thanked God by recalling and acknowledging what God had done for His people. Jesus would have used such a prayer himself at the last supper. This practice evolved into the Eucharistic prayer of later Christian rites.

Other names used within many Christian faith groups for the eucharist are communion, Eucharistic *sacrifice*, or *love feast*. Although the Eucharistic rite may take several forms, the use of bread and wine is common to most Christian churches. The bread may be leaven or unleaven and the wine can be in the form of wine, grape juice, or water. The different Christian faith groups will use a variety of methods for serving the eucharist. Figure 1-6 illustrates some of the different forms of the Eucharistic rite.

The subject of the eucharist is unquestionably one of the most sensitive issues of Christian faith. Some faith groups observe the eucharist at every worship service. To many Christians, the Eucharistic rite in effect transforms the bread and wine into the body and blood of Christ through the action of the chaplain, ordained clergy, or priest. To other Christians, the purpose of eating the bread and drinking the wine is symbolic of a thankful remembrance of Christ's death. The Reformation rejected the notion that Christ was in the eucharist and rejected the idea of transformation. Instead, Reformers held the view that Christ was present only to the worthy communicant through the reception of the elements. All agreed that there could be no celebration of the eucharist unless a substantial number of the congregation received communion with the minister.

Today, some churches are trying to restore the eucharist to the place it had in early Christian practice, as the central service of the church every Sunday, and as a corporate celebration by the congregation rather than merely an opportunity for individuals to receive communion. Whatever form the ritual of the eucharist takes, you must treat both the subject and the acts of

eucharist and communion as sacred and worthy of high reverence.

In the following paragraphs, we will talk about weddings and funerals. To many Christians, weddings and funerals are considered to be sacraments or holy rites. In addition to birth, baptism, and entry into adulthood, weddings and funerals are central to the Christian life cycle. Let's take a brief look at each of these important events.

WEDDINGS

When a Christian man and woman agree to live together permanently, to become husband and wife and have a family, their agreement is called a marriage. In Christianity, as in most religions, marriage also involves a religious ceremony known as a wedding. The Christian marriage ceremony is performed by a chaplain, clergy, minister, or priest and takes place in an RMF, church, or chapel.

Marriage Doctrine

Many Christian faith groups consider marriage to be a sacrament and do not allow divorce. Many Christians consider marriage to be holy because St. Paul compared the relationship between a husband and wife to the relation between Jesus and the Church.

The marriage of one man to one woman is called monogamy. All Christian marriages are monogamous. If a man marries more than one woman, or a woman marries more than one man, it is a polygamous marriage. Although the Mormons, under Brigham Young, permitted polygamy, this practice has never been widespread in America because of the religious and social customs forbidding it.

An important purpose of Christian marriage is the family, wherein children are loved, sheltered, and educated in a Christian way. This means that the family is the foundation of Christian society.

Marital Laws

In the United States, no one may be married against his or her will. Typically, a woman has to be 18 years old and a man 21 years old before they may marry. If they are younger, they must have the consent of their parents. Each state has its own marriage laws, but most states require the following legal conditions:

1. There must be one or more witnesses to the marriage ceremony.

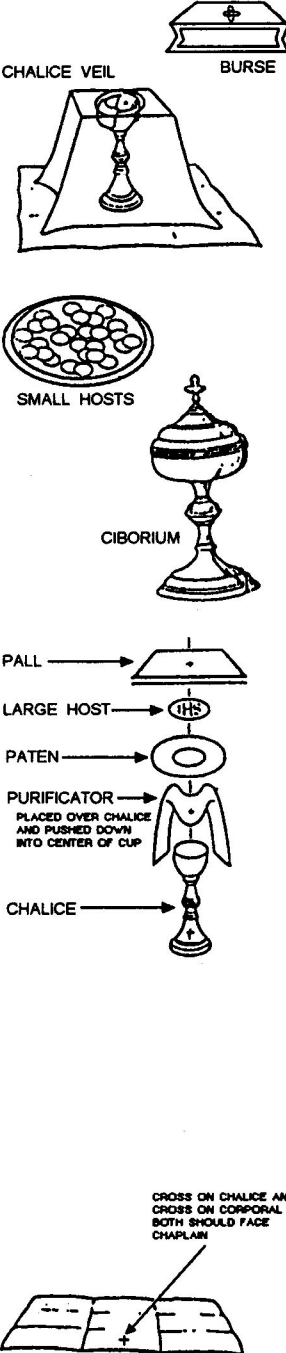
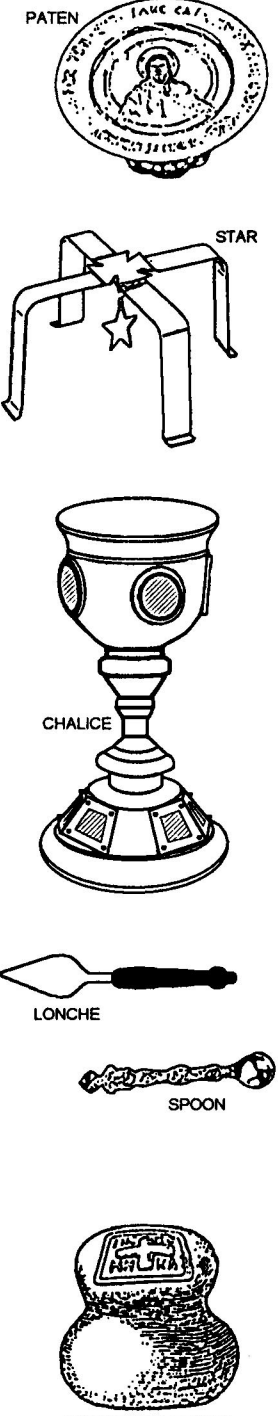
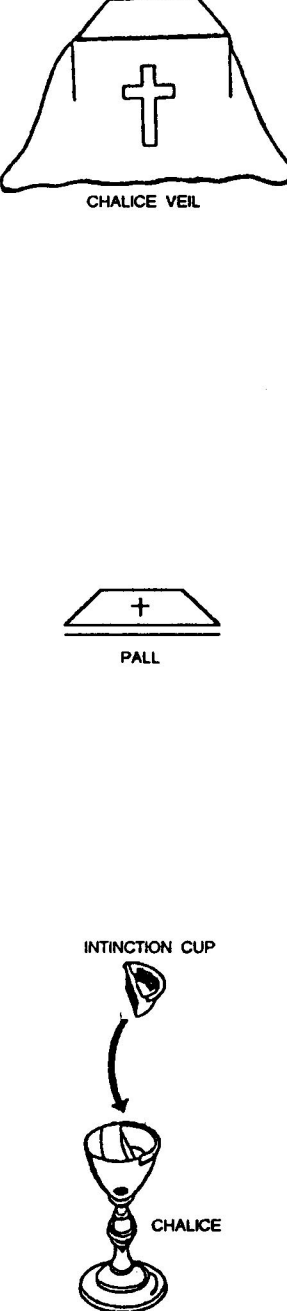
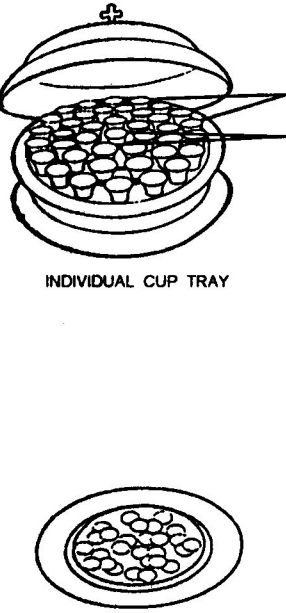
ROMAN CATHOLIC	EASTERN ORTHODOX	PROTESTANT	PROTESTANT
<p>TRADITIONAL SETTING may be used by some Protestant faith groups also.</p>  <p>CHALICE VEIL</p> <p>BURSE</p> <p>SMALL HOSTS</p> <p>CIBORIUM</p> <p>PALL</p> <p>LARGE HOST</p> <p>PATEN</p> <p>PURIFICATOR PLACED OVER CHALICE AND PUSHED DOWN INTO CENTER OF CUP</p> <p>CHALICE</p> <p>CROSS ON CHALICE AND CROSS ON CORPORAL BOTH SHOULD FACE CHAPLAIN</p> <p>CORPORAL</p>	<p>THE ZEON is a cup or jug used to hold boiling water that is added to the chalice before communion.</p>  <p>PATEN</p> <p>STAR</p> <p>CHALICE</p> <p>LONGHE</p> <p>SPOON</p> <p>COMMUNION BREAD</p>	<p>The intinction cup fits over the chalice rim and is used to hold the communion wafers.</p>  <p>CHALICE VEIL</p> <p>PALL</p> <p>INTINCTION CUP</p> <p>CHALICE</p>	<p>When both wine and grape juice are served, the wine may be placed in the inside rows (B), while the grape juice may be placed in the outside rows (A).</p>  <p>INDIVIDUAL CUP TRAY</p> <p>BREAD PLATES WITH WAFERS</p> <p>POURING OF WINE OR GRAPE JUICE</p>
Articles associated with a Catholic eucharistic rite.	Articles associated with an Eastern Orthodox eucharistic rite.	Articles associated with preparation of chalice with intinction cup communion.	Articles associated with preparation for individual cup communion.

Figure 1-6.—Illustrations of forms of eucharistic rites.

2. The couple must have a license to marry.
3. They must pass a blood test that shows they have no dangerous disease.

Marriage Rites

The Christian rite for celebrating marriage varies among Christian faith groups. Regardless of faith group, however, the Christian marriage ceremony is always enriched in customs and traditions. The parts of a Christian wedding ceremony generally take place in the following sequence:

1. Bridal procession
2. Welcome
3. Sacred scripture readings
4. Sermon
5. Introduction to the rite of marriage—significance, stateliness, and honor of marriage
6. Questions—regarding freedom to enter marriage, faithfulness, and acceptance of children
7. Consent—the couple proclaim their approve of the union
8. Blessing of the rings
9. Exchange of rings-the bridegroom places his wife's ring on her ring finger
10. Blessing of the couple
11. Recessional

According to traditions, customs, or faith group, other actions may also take place, such as a special wedding benediction; a recitation of the Lord's Prayer; placing symbolic crowns on the bride and groom; lighting unity candles; presenting flowers to parents, guardians, or close relatives; use of meaningful musical choices; and the rites of communion or the eucharist.

Now that you have read about Christian weddings, let's take a look at another important Christian event—the funeral.

FUNERALS

Christian funerals are the ceremonial customs, traditions, or rites of death and burial. In the Christian faith, religious traditions surrounding death have evolved from the different concepts of human mortality.

Historically, Christians have followed the teachings of Jesus as interpreted in the Gospels: Matthew, Mark, Luke, and John. Among his sayings, Jesus reflected upon a place where one goes after death. The Christian funeral rites are based on the interpretations of these reflections. Some examples of funeral responses among different Christian communities are shown in figure 1-7.

TERMINOLOGY, LAWS, AND REGULATIONS

How can Christians be so different in their beliefs and in their forms of worship and still all be Christians? In spite of the many denominations, all Christians share certain basic beliefs that originated in the teachings of Jesus. Although Jesus never wrote a book, the words he spoke were written down by his followers. His words and works are found in the four Gospels of the New Testament—Matthew, Mark, Luke, and John. In many cases, the teachings of Jesus reflected the basic religious writings of the Jewish religion. These writings are referred to as the Old Testament in the Christian Bible. Jesus taught about God. Furthermore, he taught about man's relationship to God in a way that stirred men's hearts and created the foundation of the Christian religion.

Here are some of the basic beliefs shared by all Christians:

- They believe in one God, the Creator of all things, who is merciful and just.
- They believe in the teachings of Jesus, and almost all Christian groups believe in his divinity—that he was the Son of God.
- They believe in the Beatitudes or the blessings spoken by Jesus in the sermon on the mount, which is in the Gospel according to St. Matthew.
- They believe we should love our fellowmen, even our enemies, and forgive them as we want God to forgive us.
- Almost all Christians believe in baptism or in some union with Jesus.
- Most Christians believe in the Lord's Supper, the eucharist, the mass, or holy communion.

Now that we have talked about the basic Christian beliefs, let's look at some of the ways in which Christian belief systems may differ.

EASTERN ORTHODOX	PROTESTANT
<p>The Orthodox funeral service includes one Apostolic reading and a Gospel reading. There is a number of slightly varying services for laymen, monks, priests, and infants.</p> <p>In the cemetery, a service is read called Trisagion of the Dead. When possible, the dead is buried facing east, in expectation of the Coming of the Lord. The soil sprinkled on the coffin signifies man's earthly nature and the passing of events.</p> <p>The color of the vestments for funerals should be white as a sign of the hope and joy of the resurrection.</p> <p>The full liturgy requires the celebration of the eucharist and consists of three parts. The first is a service celebrated at the home of the deceased (or the funeral home). The second is celebrated in the RMF or church. The third is celebrated in union with the interment and takes place at the gravesite. All three parts are joined together in the form of a funeral procession. Singing at allotted intervals and places such as at the beginning of each part of the service as well as during each of the transfers of the body. Each part also includes at least one of the prayers for the dead. Once in the RMF, the coffin is opened and the body is situated so to face the altar.</p> <p>A memorial to the dead is the gathering and serving of meals known as makarial; that is, meals in memory of, that are held by many following the burial.</p>	<p>The solemn interment of the dead is a practice found in almost all the great religions. Christian funeral rites express the church's care for the departed, its belief in the resurrection, and its reverence for the body as sharing in redemption.</p> <p>In most Protestant churches the funeral takes place in stages, at the funeral home, in the RMF or church, and at the burial site. The first, at the funeral home, generally consists of an informal visit and includes readings from the Bible, and prayers for the deceased and the family. The second, in the RMF or church, will vary according to the various Protestant faith groups but typically includes a call to worship, a brief biographical sketch of the deceased, readings from the Bible, a homily interpreting the meaning of death, life, and the resurrection, and instrumental and or vocal music, a pastoral prayer, and a final benediction. The third part, at the burial site, is often a brief service comprised of scripture, committal, and prayer.</p>
ROMAN CATHOLIC	GENERAL MEMORIAL SERVICE
<p>In adapting funeral celebrations, every effort should be made to be aware of the circumstance of the deceased's life and death, the sorrow of the relative and their needs. In planning, the chaplain and RP should consider many situations and the wishes of the family. Relatives and friends may be chosen to be readers and to bring up the gifts in preparation for the Eucharist.</p> <p>Roman Catholic rites are routinely marked with simplicity; however, it may be necessary to explain some of the symbolism that reflects the church's attitude toward death. Vestments may be black, violet, or white; in most instances white is used. Also used is Holy water, a white covering over the coffin, and the Paschal candle is placed near the coffin.</p> <p>You use an Order of Christian Funerals as guidance. You must pay attention to the details within the celebrated Mass and the rite of final commendation or the actual burial. The new funeral rite gives three types of service—the traditional one with prayers at home, in an RMF or church, and at the graveside. There is a choice of readings, prayers, and chants, prayers for the mourners. The rite expresses Christian hope in a share in Christ's resurrection and pleasure of God's presence in his kingdom.</p>	<p>An adapted memorial interfaith service normally consists of the following parts and often may include military honors:</p> <p>Prelude</p> <p>Opening Sentences</p> <p>Hymn</p> <p>Invocation</p> <p>Responsive Reading</p> <p>Special Music</p> <p>Scripture Lesson</p> <p>Address or Homily</p> <p>Moment of Silence</p> <p>Taps</p> <p>Hymn (The Navy Hymn "Eternal Father, Strong to Save")</p> <p>Benediction</p> <p>Postlude</p>

Figure 1-7.—Christian funerals.

Liturgical Laws

Some churches conform to ecclesiastical ordinances that mandate and give credence as to why

a particular faith group does what it does. In the Roman Catholic church, for example, the Code of Canon Law pertains. In the Episcopal church, however, the laws are found in The Book of Common Prayer.

In your duties and responsibilities, you may come across several different liturgical laws. Ask your chaplain what governs his or her faith group, and which, if any, of the guidelines you should be most familiar with. Read those portions of the laws carefully and ask your chaplain to clarify the sections you do not understand.

Requirements

Within the scope of this TRAMAN, it is not practical for us to tell you about every requirement of every Christian faith group you may encounter. Within your personal assignments and capabilities, however, you should pay particular attention to any changes in the faith groups of the chaplains with whom you are currently working. At times, you may not fully understand the practices of a particular Christian faith group. You should use these times as an opening to begin a dialogue with your chaplain. Through your observations and questions, you will convey a message that says, "I am interested, and I want to know how I can serve you and our sea service persons."

ESSENTIAL GEAR, GARMENTS, AND OBJECTS

In the acts of worship, the Christian churches use many symbols including words, rites, gestures, prayers, service books, sacred vessels, vestments, music, art, and much more. Major themes of these rituals consist of joy, penance, peace, thanksgiving, and the various virtues.

Symbols of Worship

Symbolism is the pervading speech of any living religion. Because of persecutions, early Christians made use of art and external acts to reflect inner meanings and hid their beliefs from outsiders under emblems and figures. Most church art, architecture, sacred rites, and private devotions have specific religious meanings. In most Christian faith groups, signs and symbols are material things that stand for spiritual things. Christian worship makes use of signs, symbols, vestments, and art to express the things of God.

In the Christian religion, the worship of God can be expressed in the following four significant kinds of symbols:

1. Fact-filled symbols, such as the sacraments.
2. Natural symbols, such as washing, anointing, or laying on of hands, to express a parallel event of

a spiritual nature, such as cleansing, strengthening, or giving grace.

3. Illustration symbols, in which a certain connotation is secured by a certain action or thing.
4. Monograms or emblems, as a substitute for signs that in some way depict a sacred truth.

Not all Christian churches accept the four types of symbolism, and some churches accept none. Nevertheless, symbolism is purposeful and necessary to most Christian churches. You should, therefore, regard symbolism as a serious element in the Christian faith.

Liturgical Gear and Objects

So numerous are the liturgical gear, garments, and objects of the Christian faith that it would be impractical for us to describe them all within the scope of this chapter. For detailed information on Christian liturgical gear and objects, please see appendix III.

Now that you have read about the Christian faith, let's look at another major religion, Islam. Just as Christianity began with the teachings of Jesus, Islam began with the teachings of the prophet Mohammed. In the following paragraphs, let's examine the world of Islam and its believers, the followers of Mohammed.

ISLAM

Literally, Islam means submission to the will of God. Islam also refers to the religion and to its followers. The people who believe in Islam are followers of Mohammed, a great religious teacher known as the Holy Prophet of Islam. This is why Islam is often called Mohammedanism and the people who follow it are called Mohammedans. Another word you may encounter for the followers of Islam is Moslems or Muslims, which means "believers in Islam."

HISTORY

Of the great religions of the world, Islam is the youngest. Islam began in Arabia about 600 years after the birth of Jesus. Its founder, the prophet Mohammed, was born in A.D. 570 and grew up in Mecca. At the age of 25, Mohammed wandered into the desert to contemplate and pray. On Mount Hira, Mohammed received the following revelations:

- There is only one God
- God has revealed himself in the Bible

- God was calling upon Mohammed to be His prophet, to destroy idolatry, and to bring the Arab peoples together in one faith to worship one God.

At age 40, Mohammed began to preach the new faith of Islam. After Mohammed's death, Arab rulers, or caliphs, led the Moslems to political victories and spread the religion of Islam throughout the Moslem empire.

Today, the most populous Islamic or Moslem areas are found in the Middle East, North Africa, India, Pakistan, Bangladesh, Indonesia, and parts of the Soviet Union. Within the Islam faith, there are two major groups—Sunni and Shiite.

In the early part of the 20th century, Moslems began to immigrate to the United States. Although most North American Moslems were immigrants from the Middle East, Islam also began to win converts in America. In the 20th century, Islam found a receptive audience among Afro-American ethnic and cultural groups. One Sunni group in America is the American Moslem Mission, a major religious body that grew out of Elijah Mohammed's Nation of Islam. You will encounter followers of Islam among Navy personnel and their dependents. As an RP, you should be aware of the basic beliefs and teachings and the worship requirements of this important religion.

TERMINOLOGY, LAWS, AND REGULATIONS

In Islam, the people worship one God. Their name for God is Allah. Mohammed preached that Allah demands complete obedience and submission and punishes those who do not obey.

NOTE: As you study the text and figures in this section, be aware of variations in spelling in regard to the English translation of Arabic words representing Islamic holy days, rituals, literary works, and so forth. The presentation of these different spellings is intentional to allow you to become aware of the various transliterations for these words.

Qur'an (Koran)

The sacred book of Islam is the Qur'an (Koran). The Qur'an contains the words of Allah as revealed to Mohammed. It is written in Arabic and is the best-known and most widely read book in Arabic literature. Islam also recognizes some parts of the

Hebrew Torah as sacred, as well as the Psalms of the Old Testament and the teachings of Jesus.

Not surprisingly, most ethics taught in Islam are the same as those taught in Judaism and Christianity. Although Moslems consider Mohammed to be the last and greatest prophet of Allah, they also number among their prophets many of the Hebrew prophets told about in the Old Testament of the Bible. Jesus and John the Baptist are also recognized as prophets in Islam.

Mecca

The holy city of Islam is Mecca. In addition to Mecca, there are other cities Moslems consider to be holy. One of them is Jerusalem, which is also a holy city for both Christians and Jews. Another holy city, Medina, is where Mohammed and his followers gained their first great success with their religion. The historical exodus of Mohammed to Medina is called the Hegira. From this event, the Moslem calendar takes its beginning as Year One.

Shari'ah

Perhaps the most misunderstood aspect of Islamic life is the Shari'ah, or Islamic law. Shari'ah has as its base the following elements:

- The Qur'an, the scripture
- The Sums, Mohammed's words
- The Ijma, the traditions and customs of the Islamic community
- The Ijtihad, the individual human endeavor to understand and solve problems in the light of the Qur'an and Sums

These principles governing morals and behavior are the source of Islamic legislation. Figure 1-8 provides an overview of the Shari'ah and a general definition of some of its terms.

Dietary Laws

Islam dietary laws require Moslems to eat only the meat of an animal that was slaughtered with a sharp knife. The knife must penetrate the innermost part of the animal's neck. During this procedure, a prayer is said to proclaim that the life of this animal is being taken to provide life for humans. All the blood is then drained from the carcass.

OVERVIEW OF ISLAMIC LAW

Haram - expressly prohibited.

Wajib - expressly enjoined.

Mukruh - disliked but not prohibited.

Mundub - recommended but not enjoined.

Mubah - simply permitted through silence.

Very few activities are prohibited. The vast majority of human activity falls under the last category.

The Shari' ah consists of morals, manners, and regulations ranging from worship to statecraft. Every devout Moslem is expected to follow the code of behavior advocated in the Shari'ah. The complexity of the law demands extensive personal study. To dismiss Islamic law without understanding its roots, purpose, and breadth condemns one to a curtailed appreciation of the richness of Islamic life.

Figure 1-8.—The Shari'ah, Islamic law.

Under Islamic dietary laws, all fish is permitted. Milk is permitted as long as comes from an animal that is an approved source of food. Gluttony and overindulgence in any food or drink are discouraged. In the Islamic culture, hospitality is a commitment.

Holidays

As an RP, you will need to recognize that Moslem personnel may request special leave or liberty to observe Islamic holidays. Figure 1-9 marks the Islamic holidays and festivals observed by Moslems during the year.

rites

Islamic rites are the traditional acts of worship. These rites are duties that all Moslems must perform, no matter where they may happen to live. In fact, it is the unified duty of all Moslems to provide the way and resources so that the followers of Islam can carry out these duties faithfully. For example, before a Moslem engages in worship, Islamic law requires a pre-prayer ablution, or washing, of the body with pure water. The law demands cleanliness of the body, the clothes, and the place wherever Islamic prayers may be held. In Islam, the law and the rites of worship are inseparable essentials.

Ibadat

The obligatory acts of worship, or ibadat, are referred to as The Five Pillars of Islam. The ibadat includes the following acts or rites of worship:

ISLAMIC RELIGIOUS HOLIDAYS

Friday is the weekly day for special corporate worship and devotion. The following holidays and festivals Moslems observe during the year.

- Muslim New Year's Day.
- Maulid-An Nabi - the Prophet's birthday.
- Isra' - the Prophet's night journey.
- Mi'Raj - the Prophet's ascension to the heavens.
- First Friday of Ramadan.
- Lailatul-Qadr - eve of 27 Ramadan.
- Eid ul-Fitr - marking the end of Ramadan.
- Eid ul-Adha - festival celebrating Abraham's willingness to sacrifice his son.

Figure 1-9.—Islamic religious holidays.

● Skhahadah, the declaration of faith. Every day every Moslem must say, "There is no God but Allah, and Mohammed is his prophet."

● Salat, the prescribed prayers. Salat is a recitation from the Holy Qur'an and glorification of God accompanied by various bodily postures, such as those shown in figure 1-10. The performance of Salat must

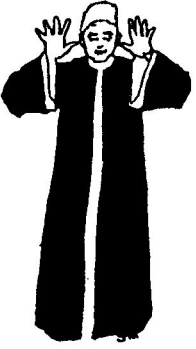

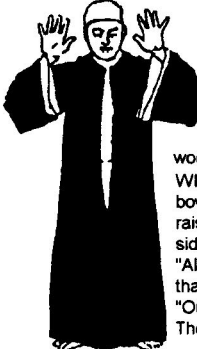

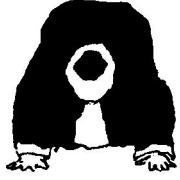

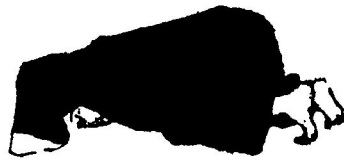


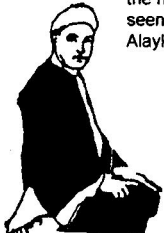

<p>AZAN - CALL TO WORSHIP. "Allahu Akbar, Allahu Akbar, Allahu Akbar. Ashadu Alla Ilaha Illa Allah, Ashadu Alla Ilaha Illa Allah. Ashadu Anna Muhammadan Rosoolullah, Ashadu Anna Muhammadan Rasoolullah. Haye Alassia, Haye Alassala, Haye Alalfalah, Haye Alafiah, Allahu Akbar, Allahu Akbar, La ilaha Illa Allah." After this a person is ready to perform prayers.</p>		
 <p>The worshipper faces the Qibla (niche) with the inward resolve to raise the hands on both sides of the face saying "Allahu Akbar."</p>	 <p>Then the worshipper puts the right hand on the left one and recites the "Fatiha" and a short chapter of the Koran, or some of its verses.</p>	 <p>The hands are raised on both sides of the face and the words "Allahu Akbar" are uttered as the worshipper prepares to bow. When straightened after the bow, the worshipper again raises the hands on both sides of the face and says, "Allah listens to whoever thanks Him," followed by "Our Lord, thanks be to Thee."</p>
 <p>The bow, from the hips, is so the back is in a straight horizontal position. The hands placed with fingers spread on the knees and upper parts of the legs. In silence, repeating three times "Glory be to my Lord, the Great."</p>	 <p>Saying "Allahu Akbar," the worshipper genuflects, bending the knees before the hands.</p>	 <p>The worshipper then prostrates the body twice, with the nose and forehead placed on the ground between the palms of the hands.</p>
 <p>While prostrating in prayer, the worshipper straddles the hands and thighs, points the fingers and toes toward the Qibla. Repeating three times, "Glory to my Lord, the Highest."</p>	 <p>Between the two prostrations, the worshipper sits upright saying, "Allahu Akbar," putting the hands on the thighs near the knees.</p>	 <p>The worshipper when seated to recite the testimony, Al-Tashahud, in the first sitting, sits with the right foot upright and the left foot flat under the body. In the second sitting of the final raka'a, the left foot is under the right leg, sitting on the latter and supported by the body's bottom. This posture is known as "Tawarrok." During the "Al-Tashahud," when the worshipper says, "I bear witness that there is no God except Allah," the worshipper raises the forefinger of the right hand.</p>
 <p>The worshipper then turns the head to the right, until the right cheekbone may be seen, and says, "Assalamu Alaykom Wa Rahmatullah."</p>	 <p>Then the worshipper turns the head to the left, until the left cheekbone may be seen, and says again, "Assalamu Alaykom Wa Rahmatullah."</p>	<p>SALAT. The formal worship, Salat is the most performed of Islam's piety duties. The Salat is highly formalized and regulated in its expressly obeyed cycles of spoken formulas and bodily postures. All Muslims must know the Salat and be able to lead it if called upon. Muslims observe Salat at dawn, noon, midafternoon, after the sun has set, and in the evening.</p>

Figure 1-10.—Bodily postures of worship.

take place within established time periods five times a day. The five times of worship are daybreak, noon, afternoon, the close of day, and night, and correspond to the organization of man's time around various daily activities or routines.

- **Sawm, fasting.** Sawm takes place during the month of Ramadan. Islam has a lunar calendar in which the months are all either 29 or 30 days long. The ninth month, Ramadan, is the month in which the first revelation of the Qur'an came to the Holy Prophet. The fast from food (total abstinence), drink (Moslems may never drink alcoholic drinks), and sex trains Moslems in both self-discipline and scrupulous obedience to God's commands.

- **Zakat, giving to the poor.** A Moslem worships by means of his or her wealth through an obligatory form of giving to those in need. Included in Zakat is voluntary charity, to the extent that one can afford, to those in need.

- **Hajj, the pilgrimage to Mecca.** To every Moslem, Mecca, the city where Mohammed was born, is the chief holy city. Five times a day, a devout Moslem turns toward Mecca and prays. A Moslem is also supposed to visit Mecca at least once during his or her lifetime. Hajji is a title that refers to a Moslem who has made the holy pilgrimage to Mecca.

Mosque

Of the essentials in the rites of worship, the mosque is the most important symbol. To Moslems, the mosque—the place of kneeling and site for worship—is the most important building. The mosque has a mihrab, or niche, which points to Mecca, the holy city. Each mosque is equipped with a pulpit for the Imam or religious leader and a lectern for the Qur'an.

A mosque has at least one minaret, or tower, from which the muezzin chants the call to prayer. A court and water fountain provide for the ceremonial washing before prayer. Colorful arabesques and Qur'anic verses written in large Arabic letters usually decorate the walls of the mosque.

As an RP, you must realize that mosques are not open to all non-Moslems. Unless you obtain special permission, you will not be allowed to enter a mosque. If you should receive permission to visit a mosque, remember to remove your shoes before entering, speak only in whispers, and do not attempt to take photographs. You will see Moslems at prayer wherever they happen to be when the call for prayer is heard.

Most mosques house a religious elementary school where young scholars learn to read and memorize the Qur'an. Some special Islamic centers have a religious college where students may complete their religious education. A graduate, called a mullah, may teach in a primary school or preach in a mosque.

No statues, ritual objects, or pictures are permitted within the mosque. Ceremonies connected with marriage and birth are never permitted in the mosque. Moslems do not use music and singing with the service, but the Qur'an may be chanted by professional chanters called Muqr'i. Islamic tradition recommends group worship for each daily prayer, but Islamic law requires Moslems to pray the noon prayer on Friday. Consequently, many worshipers will enter the mosque for the noon Friday prayers and a platform may be required so the Imam or leader can deliver the sermon to the crowd of worshipers.

Imam

The Imam, or religious leader, is the chief officer in the mosque. The Imam's duty is to assume religious responsibilities, lead the people in prayer, deliver sermons, counsel readers, officiate at conversions and marriages, and take charge of an Islamic center. On special occasions, a distinguished visitor or religious leader may lead the public prayers. Although the Imam or leader will usually deliver the sermon, any Moslem, in fact, can conduct the service. Of course, the deeper the personal knowledge, the more entitled a person is to lead the service.

Other Essentials and Symbols

In the culture as well as the religion, the world of Islam includes certain symbols. Some of these symbols are essential gear for worship; others represent cultural standards and practices. Let's take a look at a few of these symbols and their associated rituals.

PRAYER RUG.— A prayer mat or rug on which to kneel for prayer is desirable and is usually placed in a ritually clean space for prayer. A prayer rug often contains symbols of Islamic beliefs. The symbols are highly stylized because of Islam's prohibition against the representation of animals and humans on any article that might enter the mosque or Islamic place of worship.

COLORS.— The color blue is associated with certain powers and is thought to have the power to ward off evil. Green is the holy color of Islam.

NUMBERS.— Moslems attach special significance to the number five. Five is used to represent the five pillars of Islam, the five members of Mohammed's family, the five daily prayers, or the five fingers of Mohammed's daughter, Fatima.

GESTURES.— The raised open hand is a powerful sign of good fortune and the ability to overcome evil.

STYLES.— The beard symbolizes a man's integrity. The moustache is a symbol of virility, masculinity, dignity, and strength. When a man strokes his moustache in connection with an oath or promise, it is a sign of sincerity. It is an insult to touch or defame a Moslem's moustache.

Now that we have looked at the rites and symbols of Islamic religion and culture, let's look at some of the major events in a Moslem's life cycle.

LIFE CYCLE EVENTS

Private ceremonies in a Moslem's life cycle include celebrations at birth, circumcisions, weddings, and funerals. An event Moslems take great pride in is a child's memorization of the entire Qur'an. After a child has memorized the Qur'an, the family holds a party to honor the student and the teacher, both of whom receive gifts.

Weddings

In Islam, the purpose of marriage is for a man and woman to build a home; live together in love, kindness, mutual sympathy, support, and companionship; meet one another's sexual needs; and rear children together. An Islamic marriage is a working partnership, with both partners assuming responsibility for their common life together.

To provide a home and maintenance for every woman in society and partly to make provision for other special situations, Islam permits Moslem men to marry more than one woman. You should realize, however, that it is very rare for most ordinary Moslems to have more than one wife. Permission to contract marriage with more than one woman is contingent upon the observance of scrupulous fairness among the wives and the ability of the husband to support more than one wife. Although divorce is permitted, the Holy Prophet proclaimed it to be "the most hateful of all permitted things in the sight of God."

Marriages are often arranged by relatives. The individual does, however, have the right to refuse. In its

simplest form, the actual marriage ceremony consists of readings from the Qur'an by the Imam, a sermon by the Imam on the institution of marriage and the couple's obligations, and the pledges or contract by which the couple seals their relationship. This ceremony is performed before two witnesses. An exchange of rings is optional. Dress for a wedding is by choice although customarily the couple will dress in their national traditional style.

Funerals

A Moslem burial and funeral service occurs as soon after death as possible. A deceased Moslem servicemember should not be an exception. Unless the family or the dying person has requested the presence of an Imam, it is not imperative for you to call one.

Islamic religious law allows for no change in the body after death. Burial takes place before decomposition begins. Under ordinary circumstances, embalming is not permitted. Cremation is never allowed. In combat or situations where the body cannot be buried immediately or must be transported for burial, embalming may be permitted. An autopsy is not allowed unless required by civil law.

RESOURCE PUBLICATIONS AND CENTERS

To understand Islamic life, law, culture, and the rites of worship, you can consult several available resources. The first resource you should consult is *Islam Facilitation Guide*, compiled by the U.S. Navy Chaplain Corps. Other valuable resources are books, such as *Essentials of Muslim Prayer Fasting Guide*, by Dr. Hosny M. Gaber; *Glimpses of Islam*, by Mohammad Tawfik Owaida; *Understanding Islam*, by Harvey Cox; and *What Everyone Should Know About Islam and Muslims*, by Suzanne Haneef.

You can obtain other valuable sources of information by contacting The Islamic Center, Washington, DC; Islamic Center of New York; Library of Islam, Des Plaines, Illinois; Wadsworth Publishing Company, Belmont, California; and other publications by the U.S. Navy Chaplain Corps.

JUDAISM

Judaism is the religion of the Jewish people. From Judaism grew two of the world's great religions, Christianity and Islam.

Judaism is based on the following beliefs:

- There is one God.
- God created the universe.
- God revealed His divine pattern for life for all mankind through the Torah.
- God gave the Torah to Moses for the Jewish people.
- God hears prayers directly; the pure in heart may commune with God directly without any intercessor.
- Man is good and is not tainted with original sin.
- The immortality of the soul is the inheritance of everyone, especially those who are remembered for good deeds.

The beliefs of Judaism were forged in the history of the Jewish people.

HISTORY

The history of the Jews began about 4,000 years ago when Abraham, the father of the Jewish people, settled in the land of Canaan—now Israel. During a period of 40 years when the people of Israel wandered in the wilderness of the Sinai, the Ten Commandments were given to the people by God, through their leader, Moses. These commandments, and other laws described in the Bible, formed the basis of Judaism.

Prophets

Not always faithful to their religion, the Jewish people were provided with great prophets who taught and preached. These prophets were not fortunetellers but men inspired by visions of God's love for mankind. Among the prophets were Isaiah, Hosea, Malachi, Jeremiah, Micah, and Ezekiel. These ancient teachers gave the world an understanding of God and his love for people through their addresses to the Jewish people. These testimonies are recorded in the Old Testament in the Prophetic Books of the Bible.

Legacy and Identity of Judaism

Traditionally, the teachings of Judaism have included the love of God; respect for parents and the aged; love of neighbors, including the stranger; just dealings; kindness to animals; and a love of peace. Judaism also taught the lesson of liberty. Taking as their

inspiration the thrilling story of the Israelite march from Egyptian slavery to the land of freedom, the ancient Jews emphasized the importance of democracy. In fact, the words of Moses, "Proclaim ye liberty throughout the land to all the inhabitants thereof," were inscribed on the American Liberty Bell.

The Jewish people are remarkable because they have managed to retain their identity in many different countries and throughout many centuries when similar groups lost theirs by merging with other cultures. The most important tradition that kept the Jews together as a people was their religion.

LITERATURE.— Throughout the world for centuries, the Jewish people have looked to the literature of Judaism for guidance and inspiration. There are several important and widely studied Jewish literary works that Jews world-wide use in the practice of their religion. Included in the great works of Jewish literature are the *Torah*, *Talmud*, *Midrash*, *Zohar*, *Shulchan Aruch*, and *Siddur*. The Jews use these works to establish, delineate, and interpret their laws, customs, traditions, and rituals. You can find a detailed description of these great Jewish literary works in figure 1-11.

CALENDAR.— The Jewish calendar, according to tradition, started with the creation of the earth approximately 3,760 years before the beginning of the Christian era. As shown in figure 1-12, the Jewish calendar is based on a lunar year of 12 months, 29 or 30 days per month, and approximately 354 days per year. To understand the Jewish holy days and traditions, you should become familiar with the Jewish calendar.

NOTE: As you study the text and figures in this section, be aware of variations in spelling in regard to the English translation of Hebrew words representing Jewish holy days, rituals, literary works, and so forth. The presentation of these different spellings is intentional to allow you to become aware of the various transliterations for these words.

ISRAEL.— For nearly 2,000 years, the Jews were without a homeland of their own and were scattered through all parts of the world. Although the Jews embraced many practices of their new lands, spoke the languages, and made many major contributions, their religion gave them a bond with Jews living everywhere else in the world. A bond they also shared, however, was the absence of a Jewish homeland. In 1948, the state of Israel was set up as a modern homeland for the Jews.

JEWISH RELIGIOUS LITERATURE	
<p>THE BIBLE</p> <p>The 39 books of the Hebrew or Jewish Bible are divided into three main sections. Each section has a Hebrew name: To-rah, meaning law or teaching, also known as Pentateuch; N-vee-eem, prophets; K-tu-veem, writings. It is customary to combine the sounds from the beginning of each section title to form the acronym TaNaK. This acronym refers to the entire Jewish Bible.</p> <p>THE TORAH</p> <p>The most precious and revered object in the synagogue is the Torah. The Torah is in the form of a scroll made of parchment. It was originally handprinted on animal skins. It contains the five books of Moses, the first five books of the Bible, and must be written by hand. Only a Torah in good condition may be used for worship services.</p> <p>The Torah is read in its entirety over a period of 3 years-the Palestinian cycle-or over a 1-year period-the Babylonian cycle. The Babylonian cycle is the one most commonly used. The Torah has always been at the very center of Jewish spiritual life.</p> <p>THE TALMUD</p> <p>The Talmud is from the Hebrew word that means study of teaching. It has often been called sea of learning. The Talmud contains all the Jewish religious laws. The Talmud also contains prayers, social ethics, parables, history, poetry, and much more. It contains the contributions of over 2,000 scholars and sums up a thousand years of religious and social thought of the Jewish people.</p> <p>Since Jews have for centuries understood the Bible through the eyes of the Talmud, it may be fair to say that the Talmud has exerted more direct influence of Jews and Judaism than has any other work, including the Bible.</p>	<p>THE MIDRASH</p> <p>Midrash means search out. The Midrash is a collection of expositions-explanations or interpretations-of the Bible. These literary works were started more than 2,000 years ago. There are many types of Midrash such as legal, ethical, and social. Perhaps the most famous Midrashim (plural form of Midrash) are the expositions of the five books of Moses.</p> <p>THE ZOHAR</p> <p>Zohar means radiance or splendor. The origins of the Zohar are not entirely clear. It is possible that, from A.D. 500 to A.D. 1800, the Zohar had more influence upon Jewish minds and spirits than any other work. The Zohar contains many essays explaining important points of the five books of Moses. It includes a great number of complex philosophical writings, about the nature of the soul, creation, infinity, life after death, and other issues vital to every religion.</p> <p>THE SHULCHAN ARUCH</p> <p>The Shulchan Aruch is the Prepared Table. In the 1550s, Joseph Karo compiled a handbook on Jewish life. The Shulchan Aruch is meant to be a summary of Jewish law as it is found in the Talmud. It offers in a precise and brief form the do's and don'ts of daily Jewish life.</p> <p>THE SIDDUR</p> <p>The Siddur is the prayer book. It is a rich collection of Jewish literature reflecting the development of Jewish life. The Siddur contains material from all the primary sources named here. It is the single greatest source of independent Jewish learning today. The first printed Siddur appeared in 1486—30 years after the Gutenberg Bible was published.</p>

Figure 1-11.—Jewish religious literature.

BRANCHES OF JUDAISM

Today, the Jewish religion has developed into the following three branches of Judaism:

1. Reform
2. Orthodox
3. Conservative

In the following paragraphs, let's take a brief look at each of these branches.

Reform Judaism

Reform Judaism began in Germany in the 1840s and spread to the United States and Canada. Because Reform Jews believe that some of the ancient laws should be changed to fit the times, they are not so strict in

THE JEWISH CALENDAR			
NAME OF MONTH	NUMBER OF DAYS	SPECIAL DATES	NAME OF DAY
Nisan	30	15	First day of Passover
Iyyar	29	5	Israel Independence Day
Sivan	30	6	Shavuot
Tammuz	29	17	Fast day
Av	30	9	Fast day
Elul	29		
Tishri	30	1 10 15	First day of Roshha-Shanah Day of Atonement First day of Sukkot
Heshvan (Marheshvan)	29 or 30		
Kislev	29 or 30	25	First day of Hanukkah
Tevet	29	10	Fast day
Shevat	30		
I Adar	29 (30 days in leap year)	14	Purim
IIAdar	(29 days in leap year)		In leap year, Purim is celebrated on 14 Adar II
<p>NOTE 1: The names of the 12 months are of Babylonian origin.</p> <p>NOTE 2: The date is given by indicating the name of the month, the date in that month, and then the year such as I Adar 27, 5752; that is, March 2, 1994 in the Julian calendar.</p>			

Figure 1-12.—The Jewish calendar.

observance of the Sabbath and the dietary laws mentioned in the Bible. They also believe that women should have a larger role in synagogue worship. Reform Judaism is also known as Liberal or Progressive Judaism and is the source from which some Navy chaplains received their theological training.

Orthodox Judaism

Orthodox Judaism is a term applied to the religious beliefs of the Jews who have traditionally opposed changes to the laws and practices of their religion. Orthodox Judaism reflects the beliefs and practices of those Jews in central and western Europe who, from the

18th century on, opposed changes to their religion, including the changes endorsed by the Reform movement.

Conservative Judaism

Conservative Judaism exists between the tenets of both Orthodox Judaism and Reform Judaism. Conservative Jews believe in some changes, but they neither believe in change as extremely as the followers of Reform Judaism nor are they opposed to a strict interpretation of Jewish law. For the past century, Conservative Judaism has endeavored to reconcile

tradition and change. It has also maintained a continuity of ideology, ritual, and practice.

LITURGY AND HOLY DAYS

The Jewish religion makes much use of rituals, or ceremonies, that dramatize and make vivid a great ideal. Notice how each of the holy days described in the following paragraphs carries a moral lesson.

Passover

Passover is celebrated every spring for a period of eight days. Passover is the Jewish symbol of liberty, recalling the march to freedom of the ancient Israelites from Egyptian slavery.

Shevuoth

Celebrated in June, Shevuoth commemorates the giving of the Ten Commandments.

Rosh Hashanah

Observed in September or October, Rosh Hashanah is the Jewish New Year. Rosh Hashanah is the time for examining one's deeds of the past 12 months and resolving to live a better life. The Shofar, or ram's horn, is blown to mark the beginning of Rosh Hashanah.

Yom Kippur

Yom Kippur is the Jewish day of atonement. It is a solemn period for asking God's forgiveness.

Hanukkah

Hanukkah, the Feast of Lights, is celebrated in December. For eight days, candles are lit as a reminder of the Jews' battle for religious freedom in ancient Palestine.

Sabbath

The Jewish Sabbath is observed from Friday at sundown until Saturday at sundown. The Sabbath involves many rituals, such as the lighting of candles and the drinking of wine. The wine ceremony is called the Kiddish. Other rituals of the Sabbath, such as the songs, length of the service, language (use of Hebrew or English), and other practices, may vary.

The basic equipment required for a Jewish worship service is shown in figure 1-13. The basic order of

worship for a Jewish service is shown in figure 1-14. Following the Jewish service of worship is the Oneg Shabbat, a time of fellowship, pleasant conversation, and light refreshment.

Religious Leaders

A rabbi, or teacher, is the appointed spiritual leader who guides and represents the Jewish faith group. The rabbi conducts the worship services. The rabbi is often assisted by a cantor, who is a synagogue official who sings or chants liturgical music and leads the congregation in prayer. There are also elected lay readers, both in the congregation and the community. Any approved lay person knowledgeable in worship can conduct a service in the absence of a Jewish chaplain or rabbi.

Public Worship

There are fixed times for public worship. A minyan of 10 males is needed for a public worship service. When the minyan is not available, individuals must worship privately.

The public place of worship for Jews is the synagogue. It is usually oriented to the east so that worshipers can face Jerusalem when they pray. The synagogue contains the Ark which houses the Torah.

Dietary Laws

Judaism requires an observance of certain dietary laws or restrictions called Kosher. In the strictest sense, Jews are forbidden to eat pork and its derivatives. Animals that do not have split hooves and chew their cud are forbidden sources of food. Seafood without fins and scales and certain fowl are also forbidden. There must be a complete separation of milk and meat, including separate utensils to be used in the preparation of milk and meat.

The degree of adherence to Jewish dietary traditions varies widely among Jewish personnel. You can rely upon Jewish chaplains and Jewish lay readers to help you in matters concerning dietary laws. Frequently, a food service officer or a Mess Management Specialist can make available foods that are permitted, even to a strict observer of Kosher. These foods include fruit, juice, dry cereal, eggs in the shell, canned salmon, tuna fish, sardines, and raw vegetables. At some installations, you can obtain permission for Jewish service personnel to have kosher food heated separately

GEAR	
<p>ALTAR—Place of offerings to God. The table in the Jewish home is often seen as a substitute for the altar and many customs are derived from this identification.</p> <p>ARK—The enclosed structure, freestanding or built into the wall of the synagogue, which houses the scrolls of the laws. The ark is placed on the eastern wall of the synagogue—toward Jerusalem—so that worshipers will face the Torah and the Temple area in prayer.</p> <p>Whenever a Torah scroll is taken out for the reading of the law, the ark becomes the focus of a dramatic ceremony. Adorned with silver crown, breastplate, and finial, the scroll is carried in a procession to the reading desk, amid song and praise, as the congregation stands in respect. During the reading of special prayers, worshipers also rise as a mark of respect and stand while the ark remains open.</p> <p>BIBLE—The common English designation for the Hebrew scriptures.</p> <p>BIHAM—An elevated platform with a reader's desk or table from which the reading of the law and other liturgical functions are conducted in the synagogue.</p> <p>CANDLES—Lighting the Sabbath candles before sunset on Friday or on the eve of the festivals is primarily done in the home. At least two candles must be used.</p> <p>At weddings, it is customary for fathers of the bride and groom to accompany the groom down the aisle or to the chupa each holding a lighted candle. The two mothers then accompany the bride, also holding lighted candles.</p> <p>A more general practice is lighting candles in rituals connected with the dead, lamps and lights being symbolic of man's soul. Candles are lit when a person dies, in the house of a bereaved family throughout the 7 days of mourning, on the anniversary of the death of a close relative, and on those days when memorial prayers for the dead are recited in synagogue. It is also customary for a memorial light to be kept burning throughout the Day of Atonement.</p> <p>CANDLESTICKS—see MENORAH.</p> <p>ETERNAL LIGHT—A perpetually burning lamp used in Jewish worship. The eternal light is electrified with a bulb whose encasement and pendant chains are often elaborate.</p> <p>FIVE SCROLLS—The biblical books: Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther.</p>	<p>HALLOT—Special loaf of bread for Sabbaths and festivals</p> <p>HANUKKAH LAMP—Also known as a Hanukkah menorah; an eight-branched candelabrum ritually lit in celebration of Hanukkah.</p> <p>KIDDUSH CUPS—A special or unique benediction cup.</p> <p>MAGEN DAVID—The shield of David, a hexagram or six-pointed star formed by two superimposed equilateral triangles. This star of David has become a distinctive Jewish symbol.</p> <p>MENORAH—Candelabrum, with seven branches.</p> <p>MEZUZAH—Meaning doorpost, the Mezuzah contains a small scroll of parchment containing selected biblical passages. The Mezuzah is traditionally affixed to the right-hand doorposts of the Jewish home, synagogues, and public dwellings.</p> <p>PENTATEUCH—The Torah or first five books of the Bible, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.</p> <p>SHOFAR—A kind of trumpet producing distinctive notes and blown ritually during the penitential season.</p> <p>STAR OF DAVID—See Magen David</p> <p>SUKKAH—The booth erected for the Sukkot festival.</p> <p>SYNAGOGUE—The central religious institution of Judaism, the center for public prayer and for other religious and community activities.</p> <p>TABLES OF THE COVENANT—A two stone tablet received by Moses from God on Mount Sinai containing the written law or commandments.</p> <p>TORAH—See Pentateuch.</p> <p>TORAH ORNAMENTS—To honor and protect the Torah, Jewish communities decorate the Scrolls of the Laws. The scroll has a cloth mantle and a metal breastplate hung over the cloth mantle. The rollers to which the parchment scroll is attached are made of wood and are often topped with metal finials. Torah scrolls are adorned by a <i>keter</i>, a crown that fits over the two rollers.</p> <p>UNLEAVENED BREAD—Also known as matsah, this bread is made without leavening agents to be used during Passover.</p> <p>YAD—Pointer used to keep the place while reading from the Scroll of the Law.</p>

Figure 1-13A.—Essential gear for Jewish worship.

GARMENTS	
<p>AMULETS—Objects worn or kept close to one's person as a protection against evil, natural and supernatural. Amulets are normally inscribed with blessings, names of God, names given to angels, the star of David, a menorah, the hand, and squares and rectangles.</p> <p>PRAYER SHAWL—See Tallit.</p> <p>TALLIT—A four-cornered, fringed garment worn during certain prayers.</p>	<p>TEFILLIN—Two small quadrangular black leather boxes containing four biblical passages that male Jews from the age of 13 wear on the left arm and on the head during the weekday mourning service.</p> <p>YARMULKE—See covering the head.</p>

Figure 1-13B.—Essential garments for Jewish worship.

ELEMENTS

<p>ANOINTING—Humans and objects intended for sacred purposes are consecrated by anointment with oil.</p> <p>BA'AL TEK'AH—The person who sounds the shofar—ram's horn—in synagogue on Rosh ha-Shanah and at the conclusion of the Day of Atonement.</p> <p>BENEDICTION—Various blessings that are to be recited on prescribed occasions.</p> <p>BET MIDRASH—Center for religious learning.</p> <p>CANTOR—The cantor leads the synagogue prayer service; this may be a paid position. The cantor is trained for his function in music, voice, and liturgy.</p> <p>CIRCUMCISION—Berit milah, the removal of part or all of the foreskin that covers the glans of the penis. In Judaism circumcision is performed on the eighth day of the male child's life according to God's command and as a sign of the covenant between God and the descendants of Abraham. The laws detailing the various aspects of ritual circumcision are drawn directly from biblical sources. Today, the basic ritual is complemented by many customs that have developed with time. The circumcision itself takes only a few second and is performed by a circumciser, mohel. The infant is handed to the person who will hold him during the naming ceremony. Finally, a special blessing is said over a cup of wine and the child receives his Jewish name.</p> <p>Female circumcision has never been supported. Circumcision is an essential part of conversion to Judaism for males; however, if the convert is already circumcised, a ritual drawing of a drop of blood from the site of the circumcision is performed.</p> <p>The instrument that the mohel uses are the knife, izmael, sharpened on both sides; the shield, magen, a thin metal instrument through which the foreskin is passed before it is removed serving both to protect the glans penis and guide the knife along a safe and proper path. A silver probe is often used before the circumcision to loosen up the foreskin which often adheres to the glans penis.</p> <p>The ceremony is followed by a festive meal, se'udat mitsuvah.</p> <p>CONFIRMATION—A public ceremony in which teenagers affirm their commitment to Judaism and the Jewish community. Found primarily in nonorthodox congregations. The phrase ben or bat Torah; that is, son or daughter of the Torah, refers to the confirmands.</p> <p>COVERING THE HEAD—When praying, attending synagogue, engaging in Torah study, and reciting benedictions before and after meals, the Jewish male covers his head. The wearing of a skullcap, yarmulke, throughout all working hours became prevalent from the early 18th century and is a sign of Jewish piety.</p> <p>FASTING AND FAST DAYS—Fasting is a religious discipline involving the abstention from food, drink, and physical pleasures, for the purpose of intensifying spiritual experience in atonement for sin, in commemoration of national tragedies, or as part of a personal petition in seeking God's help.</p> <p>Fast days, dawn to dusk, are 3 Tishri, Fast of Gedaliah; 10 Tishri, Day of Atonement; 10 Tsvet, Asarah be-Tsvet; 13 Adar, Fast of Esther; 14 Nisan, Fast of the First-born; 17 Tammuz, Shivah Asar be-Tammuz, and 9 Av, Tishah be-Ab.</p>	<p>GENTILE—A non-Jew that is any person not either born of a Jewish mother or converted to Judaism.</p> <p>HAKKAFOT—The seven circular processions made, with the Torah Scrolls, in synagogue or elsewhere on various occasions, both festival and solemn.</p> <p>HIGH HOLIDAYS—Name given to Rosh ha-Shanah and the Day of Atonement which occur on 1 and 2 Tishri and 10 Tishri respectively and mark the most solemn time of the Jewish year.</p> <p>KABBALAT SHABBAT—Welcoming or accepting the Shabbat. This is the service preceding Friday, traditionally at twilight.</p> <p>KADDISH—A doxology prayer of praise to God. The recitation of a mourner's kaddish is widely observed.</p> <p>KOSHER—A term denoting those foods that are judged proper for consumption, according to the biblical and rabbinic Dietary laws.</p> <p>MINYAN—Traditional prayer quorum of at least 10 males above the age of 13 who assemble for public worship and various other religious observances. Reform Judaism has adopted the practice of counting women as well as men in the prayer quorum.</p> <p>ONEG SHABBAT—Oneg Shabbat, meaning Sabbath delight. Special dishes should be served as part of the Sabbath delight.</p> <p>PARENTAL BLESSING—A blessing, birkat banim, usually recited by the father for his children of all ages every Sabbath ever after services, either in the synagogue or at home.</p> <p>PEACE—Peace, Shalom, is a blessing.</p> <p>PRAYER—In Judaism, prayer is a verbal or meditative expression of a relationship with God. Prayer is praise, thanksgiving, request, petitions, entreaties, or confession of sins.</p> <p>RABBI—Title of qualified Jewish religious authority, a teacher, or an expression of respect.</p> <p>RENDING OF GARMENTS—A mourning ritual. Performed standing, is done to the outer garment only, on the right-hand side. The person who rends recites the blessing "Blessed is the judge of truth."</p> <p>SABBATH—The seventh day of the week. Shabbat; the day of rest, one of the central features of Judaism.</p> <p>SEDER—The order of the home ceremony observed on the first night of the Passover festival.</p> <p>SHABBAT—See Sabbath.</p> <p>Yahrzeit—Anniversary, the Yiddish name for the death anniversary of a parent or other close relative who is obligated to mourn.</p> <p>ZION—One of the names for the city of Jerusalem.</p>
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Figure 1-13C.—Essential elements for Jewish worship.

ORDER OF WORSHIP	
<p>OPENING PSALM, SONG, AND BLESSING</p> <p>HYMN</p> <p>RESPONSIVE READING</p> <p>SH'MA AND BLESSING The Sh'ma is the oldest and most important line in any Jewish service. "Hear O Israel, The Lord our God, the Lord is one." It is the central statement of faith and loyalty within nearly all forms of Judaism. Before and after it is read, chanted, or sung, several prayers are recited.</p> <p>HA-T-FI-LAH Ha-t-fi-lah is also known as the Amidah, standing. This prayer appears in one form or another in almost all Jewish services. Originally, Ha-t-fi-lah included 18 parts, for which the congregation stood. Some of the parts include prayers for salvation, excellence in learning, acceptance of repentance, and the granting of good health and peace.</p> <p>A SERIES OF SUPPLICATIONS</p> <p>KADDISH Vah-Y'choo'loo Bir-chahs O-vohs</p>	<p>THE READING OF THE TORAH A different portion of the Torah is read each week, so that the entire scroll is read each year. Many special prayers and rituals are connected with the part of the service when the Torah is read.</p> <p>ALEINU The aleinu is chanted while standing. The prayer praising God as the God of all. The Aleinu also expresses the hope that the world will be perfected in faith and conduct. In it the unity of God is reaffirmed.</p> <p>SABBATH REST AND PEACE</p> <p>KIDDUSH Adoration Vah-a-nahch-noo Bah-yohm</p> <p>MOURNER'S KADDISH The Kaddish, or Mourner's Prayer, is used to remember the dead. The sense of responsibility to say the Kaddish in remembering the dead is intense among all Jews. Rules concerning who says the Kaddish, for whom, under what circumstances, and when, vary from congregation to congregation, and from chaplain to chaplain.</p> <p>CLOSING HYMN</p>

Figure 1-14.—Jewish order of worship.

in the unit mess. It may also be possible for Jewish personnel to apply for separate rations.

For strict Kosher observance, the National Jewish Welfare Board provides canned kosher foods. These tamed foods are intended as supplements to the diet of Jewish service members observing Kosher who have no households of their own. A full brochure, *Kashrut Observance in the Military Establishment*, is available from the Jewish Welfare Board (JWB), 1515 East 26th Street, New York, NY 10010.

LIFE CYCLE EVENTS

There are a number of life cycle events in Jewish life in which service members may require the services of a rabbi. When a Jewish chaplain is not available, you should help Jewish service members to make every effort to secure the services of the nearest rabbi.

Birth, Youth, and Confirmation Rites

Some of the life cycle events of Jewish service families may include the following rituals:

- Birth of a boy. According to Jewish law, a boy should be circumcised on the eighth day after

birth. The Jewish lay reader or the chaplain should arrange to have the mohel, a specialist for this operation, perform the circumcision. When it is impossible to secure a mohel, a Jewish physician can perform the circumcision while a knowledgeable Jewish layman reads the appropriate blessings.

- Birth of a girl. When a daughter is born it is often customary for the father to go to the synagogue to have her given a Hebrew name and receive a blessing upon this important occasion.
- Bar Mitzvah. On his 13th birthday, a Jewish boy celebrates his Bar Mitzvah—his coming of age as a member of the congregation.
- Bat Mitzvah. On her 13th birthday, a Jewish girl celebrates her Bat Mitzvah. The Bat Mitzvah is the equivalent of the Jewish boy's Bar Mitzvah.
- Shevuoth. In their 15th or 16th year, Jewish boys and girls participate in a Confirmation ceremony held in the synagogue at the Shevuoth festival in June.

Other major life cycle events include weddings and funerals. We will look at both of these events in the following sections.

Weddings

Along with celebrating the birth of a child, marriage is the most joyous of all events in the Jewish life cycle. Marriage is considered to be a sacrament. Accordingly, various rituals, customs, and laws concerning marriage are observed by Jewish people.

A Jewish marriage must be performed by a rabbi. You should try to secure the services of a Jewish chaplain for premarriage counseling as well as for the performance of the marriage ceremony. You should understand that many rabbis will not officiate at a marriage between a Jew and a non-Jew. Many conflicts concerning interfaith marriages between Jews and non-Jews have had serious effects on the Jewish community. Whenever rabbis refuse to officiate at interfaith marriages, their position should be defended unquestionably. If you are asked about the religious legitimacy or appropriateness of an interfaith marriage involving Jewish persons, refer the persons to a Jewish chaplain or a civilian rabbi. A rabbi not having a personal dilemma with an interfaith marriages usually will change the content of the marriage ceremony to fit the situation.

The required objects for a Jewish wedding include a chuppah, or bridal canopy, a ring, and a glass of wine that the groom and bride will sip together. Among the rituals of the Jewish wedding ceremony is the crushing of the wine glass under the bridegroom's heel. The stamp of the shoe and the crunch of the glass signify that the ceremony is over. The bride and groom are then congratulated and the guests are welcomed to the wedding feast.

Funerals

In Judaism, the Jews take their idea of death from Genesis, where God commanded the man he made, Adam, not to eat of the Tree of Knowledge of Good and Evil, though he could eat freely of the Tree of Life. When the temptations of the serpent had led both Adam and Eve to eat of the forbidden tree, God drove the pair from the garden. Their punishment consisted of pain in childbirth, the burden of toil for their well-being, and death.

In Judaism, mourning is observed elaborately. Technically, the death signals a yearlong observance. The purpose of the Jewish funeral and burial is both to honor the deceased and to provide comfort to the mourners.

Except in unusual circumstances, an autopsy is not permitted. Burial in the earth is required and should take place within 24 hours following the time of death. In Judaism, cremation is prohibited.

The funeral is simple and prescribed by Jewish law, and burial customarily takes place immediately, preferably within 24 hours after death. Following the burial, the immediate family will observe the ritual of Shiva. Shiva represents a seven-day mourning period in which the members of the family will remain at home. During Shiva, other close relatives and friends may visit the family. Another tradition of mourning is the Kiddish, a special prayer, which is recited for 11 months following the death. The Kiddish expresses the thought that God is just and man should trust in all his acts.

SUMMARY

This chapter has demonstrated how worship in the pluralistic naval community, will affect the duties and responsibilities of all RPs. Considering the major liturgical refinement that has occurred in America, this chapter has tried to make you aware of the shifts you may encounter in both the form and the perception of worship.

The information in this chapter has also provided a foundation from which you can gain insight to the needs of specific groups of people and apply your knowledge and support to the acts of worship of all the major religions. We have also tried to encourage you to recognize and show your needs to develop an open understanding of your Navy chaplain's learned and personal styles, needs, and desires. Many other religious concerns we have mentioned are those involving naval and civic community worship, interfaith worship, inclusive language, lay ministries, changes in policies and doctrines, creative worship, major life cycle events, and the significance of history in the faiths practiced by Navy personnel.

